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The LUTHERAN OUTLOOK

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By Wilton E. Bergstrand

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By Wm. E. Nehrenz, Jr.

VOL. XII NOVEMBER, 1947 NO. 11

Pointed Paragraphs

WHO'S WHO

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MAN AND MACHINE

From London the Associated Press reports as follows:

British science came up today with a new two-ton mechanical "brain" hailed as 25 times smarter than its smartest American counterpart.

Dr. M. V. Wilkes, director of the Cambridge University Mathematical Laboratory, said:

"It may make discoveries in engineering, astronomy and atomic physics. It may even solve economic and philosophical problems too complicated for us."

The last part of Dr. Wilkes' announcement sounds discouragingly defeatist to us. Granted that living in shortage - ridden, austerity - dominated Britain of today may not be conducive to optimism, we think it a little premature to conclude that the human brain, which has produced all the scientific marvels of our times, all the literature, culture and ethical standards which have lifted mankind out of the Stone Age, physically and mentally, is ready just yet to take a back-seat.

The British inventor's suggestion looks to us like a mistaken apotheosis of the machine in a century of mechanical wonders. What he forg 's is that while the "mechanical monster" may calculate at the rate of 100,000 problems a minute, far outstripping human cerebration, it has no imagination, no spiritual inspiration, no divine afflatus. It lacks the quality Hamlet spoke of when he acclaimed man as "how noble in reason, how infinite in faculty, in apprehension how like a god."

For all its prodigious abilities, it cannot write a sonnet, paint a sunset, compose a Declaration of Independence or Sermon on the Mount, or a Gettysburg Address. In other words it is sterile with respect to the vital ingredients of the true wisdom, the body of accumulated knowledge that still makes man the master of whatever he produces.

It is merely a systematized version of the old story that a billion monkeys striking at random on the keys of a billion typewriters for a billion years would automatically reproduce the world's literature. If it ever comes to a contest of man vs. machine, our money still will be on man.

—Columbus Dispatch.

"Christian education must begin and end at the foot of the Cross."—Rev. Rex S. Clements, D.D.

RESPONSIBILITIES OF CITIZENSHIP

Now, it is admittedly a weakness in human nature to want to hear as little about responsibilities as possible, or, if they must be brought in, to be done with them in one fell swoop. There are, for instance, people who hope for heaven but would like to find somebody to sell them the ticket, take the money and be done with the whole affair. We want to be kind and charitable, but would gladly give many dollars in a single sum to cancel our whole obligation at once, wouldn't we? But the responsibilities of citizenship, like our heart-beat, stay with us. They will not be so easily dispatched.

Allegiance also involves *service.* In our form of government citizens are called upon to be witnesses and jurors at trials, to pay taxes, to hold office. They are expected to vote and, in case of national danger, to render the military service that is now being asked of you. These are all necessary for the maintenance of government and for the protection of our won liberties. As soon as we decline to serve in these various ways and leave these responsibilities to others, our own claims to the rights and privileges of this country are weakened. "Eternal vigilance is the price of liberty" is more than a beautiful sentence.

—The Chaplain's Hour.

Some one has said there are four different kinds of hearers in the world,—those like a SPONGE, that suck up good and bad together, and let both run out immediately; those like a SAND-GLASS, that let what enters one ear run out at the other, hearing but not thinking; those like a STRAINER, letting go the good, and retaining the evil, and those lige a SIEVE, allowing the chaff to go, but keeping hold of the good grain.

THE THINGS THAT BELONG TO PEACE

"Where there is no vision, the people perish." As one approaches the German frontier from Holland, he can see what it means to live next to a nation that has planned and started two world wars in the last thirty-five years. We saw young people playing games in Rotterdam on green grass that covered the site of the concentrated bombing of the first days of the war, when the Nazis struck at Holland. The damage to Rotterdam and The Hague is substantial, but restoration is well advanced, and the present aspect is not to be compared to what one sees across the line in German cities. Isaiah would feel at home in the Third Reich. He wrote: "For thou hast made of a city a heap; of a defensed city a ruin" (Isaiah 25:2). Jeremiah and the other prophets of doom would find that what has happened to Germany in the Second World War is a dramatic fulfillment of their predictions of disaster meted out to those who disregarded and defied God's laws. Germany did not know the things that belonged unto her peace. As our Lord sorrowed over Jerusalem before it was destroyed, so His followers must sorrow over every nation and every people that still does not know the things that belong unto their peace. It is the duty of the Christian Church to drill this knowledge into its own people and into those among whom it stands. There is always a great day of judgment awaiting those who do not give wholehearted service to that which is Right, but who choose to become enslaved by the cheap tinsel promises of Might. Once again history has proved the truth of the dramatic prophecy of Our Lord that "they that take the sword shall perish with the sword."

—Bible Society Record.

The Lutheran Outlook

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The
LUTHERAN OUTLOOK

VOLUME XII NOVEMBER, 1947 NUMBER 11

EDITORIAL

Taxes for Church Schools?

ACCORDING to Religious News Service a Missouri Synod pastor in Rhode Island has come up with a proposal that the state help support parochial schools.

The pastor is the Rev. Karl Graesser of Providence, R. I., and he is chairman of a committee that reported to the Missouri Synod convention last summer on methods of increasing parochial school enrollment. Speaking at the dedication of a parochial school in Pawtucket, Mr. Graesser proposed that parents who pay school taxes be given the right to designate and that the state turn those taxes over to their church for the support of religious schools. "If our church schools were supported by the state," he said, "there would always be danger of state control. Under this plan the state would simply collect taxes from the parents and then turn those taxes over to the church if the parents requested such action."

This is a surprising development. Protestants have been objecting to the aggressive methods of Roman Catholicism in attempting to get support from public funds for their parochial school system. We have said that it is contrary to the principle of the separation of church and state for a church to derive any part of its income from public taxation. If that is true, it is just as true for Lutherans as for Catholics. Even the Catholics have not yet asked for a direct gift of school tax money. They have asked for public bus transportation, free text books, free school lunches, free health service. The Lutheran pastor goes far beyond that.

The point in the whole matter is just this: do any of these schemes to lighten the financial burden for those who want private schools amount to the subsidizing of a particular religion by the state? They certainly do, every one of them. The Catholics want their parochial schools because they are training schools for Catholicism. The Lutherans want theirs because they are training schools for Lutheranism. Both are entitled to have them, but they are not entitled to have them supported in part by public taxation.

The Rhode Island pastor would probably say that his plan doesn't take *general* tax money, but only the amount contributed by Lutheran parents. Nevertheless, that money is a part of the funds gathered by state taxation to provide a public school system. The moment any part of it is used to support a particular religion, it is a case of the state cooperating in the propagation of that religion. That we do not want, even if it is our own religion that is propagated.

Once let such a principle be adopted, that private groups can dip into public funds to some extent, and chaos is let loose. The number of outstretched hands would multiply. It is conceivable that in some communities there would be nothing but private schools—state supported.

In a pamphlet put out by the National Catholic Welfare Conference some puerile arguments are set forth.

1. May a parochial school child use the *public* sidewalks leading to the non-public school?

2. May the parochial school child wash her hands in water which will be drained from the parochial school into the *public* sewer?

3. May the parochial school child borrow books from the *public* library for supplementary reading in connection with her school work?

4. May a parochial school child play in the *public* playground located on *public* school property?

5. May the *public* school doctor vaccinate the parochial school children?

6. May a parochial school child be admitted into the

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public hospital for injuries received on parochial school premises?

About the only foolish question that is not asked in this pamphlet with which NCWC is flooding the country is, May a parochial school child breathe the public air? However, since the Good Book says that we should answer a fool according to his folly, I am willing to answer those questions.

1. Yes, but the public sidewalk does not teach Catholicism.

2. Yes, but the public sewer does not teach Catholicism.

3. Yes, but the books borrowed do not teach Catholicism.

4. Yes, the child may not only play on the public school grounds, but walk right into the building and go to school there; but neither the playground nor the class room will teach the tenets of a particular religion.

5. Yes, but the vaccination will not produce Catholicism.

6. Yes, but the hospital does not teach Catholicism.

Let us keep the principle clearly in mind, and then a lot of muddy thinking will be cleared up. The principle is this: In this country no money derived from public taxation is to be used to propagate a particular religion. Judged by that principle, the plan proposed by the Rhode Island Lutheran pastor must be rejected.

Can Churches Join the UN?

A Church in Cleveland has sent a petition to the Secretary of State, asking to be enrolled in the United Nations.

The congregation of the Euclid Avenue Baptist Church voted to take this step on hearing a resolution presented by the pastor, Dr. Bernard C. Clausen.. The resolution stated that the church has been associated with the UN "from the beginning, first through its former pastor, Charles A. Eaton, who helped write the Charter, and second through its former member, John D. Rockefeller, Jr., who gave the headquarters site."

It also said that "the members of the congregation declare their intention to join the United Nations in every available way, and to accept every duty which can be helpful without asking any influence in the decision or any recognition for our pledged toil."

This seems to me to be a mistake in judgment.

First, the UN is, as the name indicates, an organization of nations, not of small private groups. How can an individual congregation "join" it? Would it be entitled to a representative? No, of course not. They merely want to join the UN "in every available way." But they have already joined it in the *only* available way.. The United States has been from the beginning a leader in organizing and supporting the UN, and by our nation's membership all citizens of that nation are members. They are represented by the official delegates of th United States.

Second, it sounds like a bid for special recognitio Perhaps it is a bit uncharitable to say so, when the co gregation's resolution says that it will "accept ever duty . . . without asking . . . any recognition for ou pledged toil." But the resolution also does not hesita to mention its claims to special consideration, includin the fact that Mr. Rockefeller was once a member of th congregation. If this petition were granted — supposin that Mr. Marshall had any authority to grant it — the all other local congregations which think they have som claim to distinction would begin to enter similar pet tions, and the one that failed would just be behind th times.

Third, what a local congregation can do in its ow proper sphere to support the United Nations, it has th duty to do. As the world's last bid for order and pea in the face of threatened destruction and chaos, the U deserves the support of all right-thinking citizens. Eve Christian congregation is presumably composed of righ thinking citizens who are in favor of order and peac Such a congregation has the duty to create and strengt en within its own membership and its own communi an intelligent appreciation of the aims of UN; it has t duty to pray for the success of the statesmen who a working for an orderly and peaceful world. It *has* the duties; it doesn't have to wait until it has been giv formal membership in the UN and assigned some spec duties which it will "accept" and to which it will gi its "pledged toil".

If the Cleveland congregation had written Mr. Ma shall and pledged their support and their prayers to UN, am sure he would have been grateful. As it is, I a afraid they have just added one more perplexing pro lem to his burden — how to say No to a well-meani but injudicious request.

Roman Democracy

FOR propaganda purposes the Roman hierarchy lil to proclaim its belief in democracy and its support democratic principles. They are for the natural and herent rights of man wherever a totalitarian governme begins to hinder the freedom of the Catholic Chur Of course the Roman Church is itself a totalitarian ganization, and in countries where it is in power it only shows no concern for nonconformist minorities actively restricts their rights.

However, if in this country anyone dares to say an thing about such well known facts, the hierarchy rai the cry of bigotry and weeps tears of offended innocen For example, at the Eucharistic Congress in Buff (where, by the way, the news reports said that "f princes of the Church" sat together on the platform Catholic publisher said in a speech, "With increasing f quency there is being sounded in our land, and seemin

om responsible sources, the shrill voice of bigotry ques-oning the democracy and even the patriotism of the atholic people."

This is typical demagoguery. Notice three words, *rill, bigotry,* and *people.* It is always "bigotry", a ord of shameful implications, if you are against any-ing that the Roman Church does. To say that the oice is "shrill" hints that any such person is demented fanatic. And then by suggesting that opponents are uestioning the patriotism of the Catholic "people" the peaker aims to arouse those Catholic people to a defense all that is attacked.

Let's get above the level of the demagog and stick to cts. This is not a shrill voice speaking, but a calm one; nd not bigotry but just plain truth; and not a statement nimated by hatred to Catholic people but by a desire nat they may truly enjoy the liberties of free men. The oman hierarchy is a form of church government that is ne opposite of democracy. The people under its rule re governed from above and have nothing to say. They ust absolutely submit to the authority over them under enalty of eternal punishment. Furthermore this church overnment has never relinquished the claim that it has ne right from God to direct secular governments. It rooks no rival. Laws of earthly governments are to be isregarded, if Rome says so. Secular law may say that eople are legally married, but if they have not been narried by a Roman priest Rome says they are not narried. Civil courts, which are the refuge of free nen, may not be appealed to by Roman Catholics against decree of one of the "princes of the Church".

This was very clearly brought to the attention of a onsiderable group of Roman Catholics in St. Louis ecently. Archbishop Ritter ordered that certain Cath-lic schools attended by white children should take in ome negro students. A protest meeting was called by even hundred parents of white children. They declared hat they are willing to tax themselves to support any lan to build school buildings for negroes, or that they vould favor the surrender of one of the white schools or the use of negro pupils. But they did not favor the rchbishop's plan of mixing the races in the schools. hey appointed a committee of five to represent them.

Those of us who know the authoritarian nature of the atholic Church wondered how far they could get with ny rebellion against a "prince of the Church". We did not have to wait long to find out. The archbishop wrote pastoral letter which was read at every mass in every ocal church, and in which he said, "By the general law of the Church, there is the serious penalty of excom-munication, which can be removed only by the Holy See. This penalty is incurred automatically should an ndividual or group of individuals, without permission, n violation of Canon 2341, presume (that is, after full nowledge) to interfere in the administrative office of heir bishop by having recourse to any authority outside he Church."

There you have it: when the bishop has spoken, no authority outside the Church may be appealed to, under penalty of excommunication. And since the Roman Church teaches her people that without her ministrations no one can be saved, the threat of excommunication is the threat of eternal condemnation. Submit or be damned.

What is that group of parents in St. Louis going to do? They are going to submit. They have appealed to papal legate Cicognani in Washington for a ruling, but no one can imagine one "prince of the Church" changing the ruling of another and thus causing him to lose face. The chairman of the committee of five of the protesting parents said that if the apostolic delegate gives an adverse opinion, protest meetings would probably cease. They probably will.

Lutheran Outlook

CAN WE have a Lutheran magazine of opinion in America? It is the belief of the general officers of the American Lutheran Conference that we can and that we should.

The executive committee of the Conference, meeting at Chicago recently, adopted several resolutions in regard to the *Outlook.* This is the general tenor of those resolutions, though not the exact wording: 1. That for the time being the *Outlook* be continued on the present basis. 2. That by March 1, 1949, a full-time editor and business manager be provided for the magazine. 3. That the constituent synods be asked to increase their support of the Conference in the amount needed to cover the increased expense for the *Outlook.*

You will note that the middle resolution is the basic one. The third one makes No. 2 possible, and the first one merely takes care of the interim until No. 2 goes into effect.

It is high time that such a step be taken. We need a publication which is neither a theological magazine for preachers only, nor a synodical organ for readers of one synod alone. In the words of the report of the special committee on the *Lutheran Outlook:* "The *Lutheran Outlook* has a definite mission to perform, a. to link together the American Lutheran Conference; b. to present the larger aspects of Lutheranism in a time when synodical papers increasingly are becoming house-organs; c. to allow the Lutheran voice to be heard outside the Lutheran Church."

As you know, the Conference offered the *Outlook* to the National Lutheran Council, but that agency felt unable to take upon itself the additional responsibility. So what shall we do? Give it up? The magazine is not all that we would have such a publication be, in order to represent Lutheranism to the American public. We freely grant that. I will not take the space here to describe improvements that might be made. But it is at least a start. It is on the scene, it is coming out regularly, it has a subscription list. The Presbyterians are put-

ting out a new magazine, to be called *Presbyterian Life,* beginning in January, and they already have 85,000 subscriptions before a single issue has been printed. There are more Lutherans than Presbyterians in the country.

Second, if we do not want to give it up, another alternative is to keep it going "at this poor dying rate", in the words of one of our hymns. I am not apologizing for the magazine. For what we have put into it we have gotten more than we had any right to expect. The American Lutheran Conference, being a federation of autonomous bodies, has always been dependent on the budgeted contributions of those bodies, not having any power itself to raise money. Therefore every project of the Conference has been limited to a minimum cost, lest Conference membership become an expensive luxury to its constituent members. As far as the magazine was concerned, that has meant, from the first days of the old *Journal* through all the twelve years since, that someone would have to take time from an already busy life to edit the magazine in odds and ends of spare time. That is neither fair to the editor nor to the magazine. We cannot expect to have a first-rate publication on a shoestring.

There is a third alternative. That is to make up our minds that we want a magazine to present Lutheran thinking vigorously and representatively on the American scene, and take steps in the direction of obtaining it. That is what the executive committee of the Conference has decided to do. Now it is up to the rest of us, especially the readers of the *Outlook,* to back them up. There are two things that we can do. One is to speak a good word for the project in the councils of our own respective bodies when it comes up for discussion and support. The other is to speak a persuasive word in the ear of potential subscribers. The magazine can be self-supporting in a short time if enough of us are interested in it. Are we?

Confusionism

NEWSPAPER COLUMNIST J. P. McEvoy recently referred to Chinese politics as "Confusionism". That would be a good name for our own American policy, or lack of policy, with regard to food production and distribution.

Last spring Department of Agriculture agents were pouring kerosene on huge piles of surplus potatoes and destroying them. The amount of food so destroyed is said to have run into millions of pounds. Now, about six months later, the administration is urging the American people to "waste less."

The president suggested that we have one meatless day a week. One seems to see the ghosts of all the little pigs killed to keep prices up a few years ago grinning out of the shadows.

We are also to have a poultryless and eggless day each week. The joker in that is that at the same time the government is continuing its program of subsidizin poultry growers in order to increase production. An the government has so many million dozen eggs in sto age, dried and frozen, that it doesn't know what to d with them. And not so long ago UNRRA was supply ing starving people in Europe with canned boned chicke and turkey.

Doing without meat and poultry is intended to increas our grain supply. The idea, I suppose, is that with les meat and poultry being consumed, the demand will fa off and farmers will use less grain to fatten cattle, hog and poultry for market. Cattle not being fattened ca eat hay, but I have never heard of poultry or pigs su taining life in that fashion. It would seem that the mo poultry and pork we ate, the fewer animals there woul be to consume grain, and the more grain there woul be for other purposes.

Of course, it is rather difficult to see how a meatle Tuesday and poultryless Thursday will make much di ference. Won't people just eat poultry on Tuesday an meat on Thursday?

Another grain-saving step is to ask the distillers an brewers to go on a sixty-day holiday. Why not a yea holiday? It is variously reported that there is a larg enough stock of whisky on hand to last from four eight years if no more were made in that time. An while we are saving grain over here to send to Europ how was the Scotch produced that we are importing fro Britain and the beer that we are importing from Holland Do we export grain to produce beer and liquor over there Or do we export it merely to take the place of their ow grain that has gone into liquor?

And while we are thus scraping the bottom of th grain barrel, are there no regretful glances back at th scene of a few years ago when farmers were being pa to restrict their wheat acreage?

We do not object to sacrifice and self-denial. We d not object to helping starving people anywhere. B what makes it hard for the American people to take i government's food suggestions seriously is the vacill tion from one policy to another, the adoption of contr dictory policies at the same time, the futile and footle dodging hither and yon without foresight and intel gence. It isn't the meat, it's the stupidity.

The government destroys potatoes and asks the peop to waste less.

The government subsidizes the poultry business an asks the people to cut down on poultry consumption.

The government has millions of pounds of eggs storage and asks the people to eat fewer eggs.

The government asks for the destruction of meat an mals and later asks the people to eat less meat.

The government restricts wheat acreage and lat asks the people to save wheat.

The government asks the liquor industry to sa wheat, but permits the importation of liquor from t very countries to which we are to ship the wheat.

Confusionism.

A Lutheran Looks at Oslo

By Wilton E. Bergstrand

FOR TEN days we held the whole world in our hands." Thus did the young president of the Indonesian Church describe the Second World Conference of Christian Youth held this summer in Oslo, Norway, at which 1200 youth came together from 71 different countries around the watchword: "Jesus Christ is Lord."

Oslo was a real intellectual and spiritual smörgasbord. All the world's problems—economic, social, racial, religious — hopped onto the table. There were differences of language, in training, in church backgrounds, in national outlook and history, in theology and the understanding of the Bible. There were strikingly different conceptions of worship and of the nature of the Church. From America, for instance, came youth from twenty-five different denominations as well as from the Y.M.C.A., Y.W.C.A., and the student movements. Some of the delegates were remarkably radiant and alert young Christians, among others was evident only a vague and uncertain sense of the essential content of the gospel message.

I have read interesting reports of Oslo from the Methodist and Anglican points of view in English publications. Thus I believe it was not presumptuous of me to attempt, in response to a request from a Swedish quarterly, an evaluation of Oslo from a Lutheran point of view. I realize that Oslo was vast and varied and I realize that I am in no position to speak even semi-officially for the group which is nearly half the world's Protestants. Nevertheless, it has been an interesting discipline to think through the following observations.

It was brought home to us vividly at Oslo that we live in a world where politics is all-pervading. The French youth had discussions with the Czechs; the Egyptians voiced their desire for independence, the Dutch and Indonesian youth had meetings while their countries were at war; to the youth of Burma came the message of the assassination of some of their government ministers; the Indian youth stood expectant on the brink of freedom; the Arabs from Palestine pictured the tensions in their land.

Yes, one pictured how the political differences have cut deep in today's world. And through it all, one sensed the vast spiritual cleavage between East and West. But one sensed even more keenly the divisions of the Church —it is divided among the races, divided among the nations, divided among the denominations. Holy Communion, which was celebrated on Sunday morning in the Oslo Cathedral, dramatized these divisions. After the service I went over to the dining hall and by chance came to sit with three youth: a young Orthodox man from Cyprus, a young Anglican man from Sierre Leone, and a young lady from the Church of Christ in Canada. None of these three had been permitted by his church to partake of communion at the Lutheran communion service, not even the Anglican in spite of the fact that the sermon of the morning was preached by Anglican Bishop Neill.

The greatest lesson I personally received at Oslo was an enriched conception of the meaning of forgiveness. We share in the sins of the society of which we are a part.

Strangely enough, there was one verse which was quoted by no less than seven different speakers from four different continents. That verse was Isaiah 6:5: "Woe is me, I am undone for I am a man of unclean lips and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, the Lord of hosts." The root of the world's disorder lies in each one of us. At Oslo it was pointed out to us how easy it is for us to contract out of the sins and problems of today's world into our own personal relationship. We were made to feel our burden of social guilt. The tone for this was set dramatically in the opening message by Dr. Visser 't Hooft, who as a Dutchman, confessed humbly and sincerely his share in the Dutch guilt in the Indonesian situation. The tidings of war had come that very day.

And further we were given to see at Oslo the power of the Lord Jesus Christ at work overcoming the disorder in us and teaching us the way of suffering love as youth from nations with highly conflicting interests wrestled their way to common statements. (To my dying day I shall remember Marantika, president of the Indonesian Church, speaking in Dutch at the post-Oslo Conference at Lund and Dr. Visser 't Hooft, himself a Dutchman and the general secretary of the World Council of Churches, translating into English for him — this at a time when their nations were at swords' points.)

Perhaps the program was a little too full. Perhaps there was a little too much tendency to the horizontal view rather than the vertical view in some of the messages. Perhaps there was a tendency among some of the speakers to mix law and gospel, to make out of the gospel a new law. Perhaps there was a disposition on the part of many present to feel more like spectators than like

active participants. I believe it would have strengthened the program to have had one main message on the subject "Christ Is Saviour" (though it is true this was brought out in many messages); and then the closing morning to have had one message on World Missions; and in the afternoon one on Personal Evangelism. Nevertheless the program was strong. The least adequate message from a Lutheran point of view was that of Kirkley Mather of U. S., geologist from Harvard University.

There were a number of Norwegian Lutheran speakers on the program: Bishop Berggrav, Pastor Alex Johnson (who served so ably as chairman of the convention), Pastor Johannes Smidt, Pastor John Johnson. I liked their preaching — it was terse and clear — real Bible preaching, sounding incisive notes on the gospel trumpet.

Martin Niemöller was there too, and I note that in the delegates' list he is described as belonging to the Evangelische Kirche in Deutschland. I note further that on one page of the manuscript of his speech on "Jesus Christ is Lord of the Future" he quoted Martin Luther by name no less than three times — first concerning every-day repentance, then concerning prayer: "Today I have to deal with an enormous amount of work, therefore I shall have to pray for hours and hours", and finally concerning faith: "Faith is a most vivid, active, and busy thing which cannot help doing good deeds all the time."

The Bible study selections and texts were solid meat, and significantly two out of the six studies were from the Old Testament: Remember (Deuteronomy 8), Repent (Isaiah 58 and 59), One Loyalty (Matthew 4:1-11), Jesus Christ is Lord (Colossians 1:12-23), Free Men (John 8:31-36), The Witnessing Community (Philippians 2:1-16).

And interestingly too, the place where thinking together most quickly came alive and went deepest was in the Bible Studies.

However, in the Bible studies it was necessary to spend too much time asking such questions as: "What do you understand by the Church? The Bible? Repentance? Redemption? Freedom?

In some cases there was discussion about the Bible rather than a real digging into the Word of God and then letting the Bible speak its own timely and timeless message.

Among the delegates to Oslo were 238 Lutherans from many different lands. (It should be noted, too, in passing that almost the entire China delegation had come on the missionary plane, St. Paul, purchased through Lutheran World Action gifts.) That means that one-fifth or one-sixth of the delegation was Lutheran. At the post-Oslo Conference of the World Council of Churches' Youth Department at Lund, there were about eighteen Lutherans from nine different countries participating out of a delegation of 122 from 42 countries — in other words, one out of every seven was a Lutheran.

One afternoon when time was set aside in the program for denominational meetings, the Lutherans got together in the Kaffestova there in Oslo. (Some of us wish the Lutheran delegation could have had several days together either before or after Oslo.) From that meeting greetings were sent, signed by all present, to the Executive Committee of the Lutheran World Federation to this effect: "We rejoice over the accomplishments of the Lund meeting of the Lutheran World Federation the first week in July. We appreciate particularly that youth work was granted a place on the program in the considerations of that meeting, and are grateful most particularly for the fact that the Lund Assembly voted the creation of a Department of Youth Activities."

This Youth Department of the Lutheran World Federation should be a valuable aid to Lutheran youth in their ecumenical relationships for everywhere among Lutherans one senses the desire to be along in the ecumenical movement but *a sa strong confessional Church.*

Oslo has made us sense more clearly the importance of the ecumenical work. The ecumenical interest in which the late Archbishop Soderblom of Sweden was such a moving spirit is a great new fact of our time. No church can live in the modern world a rich and strong confessional life as an isolated national or sectarian church. The best remedy for churchly complacency and self-satisfaction and self-righteousness is frequent contact with other churches. Through a meeting like Oslo, for example, we get to see ourselves and our problems and opportunities in much clearer perspective and in true proportions.

Ecumenism then is not simply an optional peripheral interest of the church; it is rather one of the life functions of the church. And we will willingly pay a real price for the renewal of the unity of His Church as we are led by the Spirit of God to an increasing awareness of the fact that He died "to gather into one the scattered children of God." (John 11:52).

As Lutherans we want to work together with other Christians but we sense the fact that our best opportunity to serve the ecumenical cause is not by giving up and watering down our message but rather by being true to our confessions and thus sharing by enriching.

There is a minimum ecumenism — a childish ecumenism — which calls all cats gray, even though we know well enough that they are not all gray, — an ecumenism which would throw all our differences out of the window. Well, one of two things will then happen. Either we will have all these differences coming back barking at the door with the result a greater disunity than before; or we will all end up impoverished with a pale, anemic, vapid, emasculated message.

But there is a maximum ecumenism — a child-like ecumenism — which recognizes the differences and permits the Spirit of God to make these tensions fruitful. It recognizes that God has given to every church a treasure — a vessel. Then we together dip into the oceans of the riches of the grace of God with the measure God

as given to each of us. Or to change the figure, we all dive together with our treasure into the deeps of God's revelation. Then down in the deeps we meet — and we are all enriched. There is the familiar figure of the wheel and the spokes — the closer the spokes are to the hub (Christ) the closer they are to one another.

This is meant, not to fight against the ecumenical movement but to enrich it. If we can be genuine Lutherans with a spirit of friendly humility we have a mighty contribution to make in the ecumenical movement.

At the post-Oslo Conference of the World Council of Churches' Youth Department at Lund, Sweden, I had the privilege of discussing this question with the eminent theologian, Dr. Anders Nygren, the able new president of the Lutheran World Federation, as well as with a number of Lutheran youth leaders. We are happy to report that in the new proposed constitution for the World Council Youth Department the Confessional principle is recognized in the following words: "In order to have the structure of the Youth Department correspond as nearly as possible to the structure of the World Council as a whole, due regard shall be given to those factors which govern the allocations to the Assembly, namely numerical size, adequate confessional representation, and adequate geographical distribution."

As I discussed this question of ecumenism with my youthful and thoughtful friend Pastor Aarne Siiraala of Finland at Oslo and Lund, he made some observations which I would like to pass on to you: "The Lutheran Churches should fearlessly and courageously confess their views on the ecumenical work.

"The ecumenical problem is a problem of how generally sinful and selfish people can arrive at unity. This unity according to the New Testament only Christ can create and He fashions it in His Church, in the congregation. Local churches and local congregations are always limbs in a body where Christ is the head. The World Council of Churches can never be any head for the churches. The mission of the ecumenical movement is not to create or to discover a world church but it ought to concentrate entirely on helping these various branches to further contact with one another. (The World Council of Churches then is really a contact organ. It is not some sort of a head for a vague, nebulous, unclear "world church" — that is nothing else than spiritualized Catholicism.) The main emphasis must the entire time rest upon the local churches.

"Only when the various branches are along, each with its own distinctive stamp, will the ecumenical work be rich.

"Even though the conception of the Church is understood in countless different ways, one must never pass over the questions of the Church. It is of greatest importance that Lutherans declare boldly and courageously their view which they hold concerning the nature of the Church.

" 'Ut omnes unum sint' (that they all may be one) is a statement of faith, an eschatological reality. It is something which is coming, something which Christ is creating in that which is hidden, in the secret, which will be revealed first when God's Kingdom is revealed. On the ecumenical striving one glides easily to the line of 'seeing' . . . Then one misses the realism, the poverty of spirit which is the first requirement if Christ is to be able to do His work among us in the ecumenical movement. Unity is *not without* the divisions *but in spite* of them.

"The division of the Church is not the result of the fact that the Reformation came but rather that it has not yet become fully realized, completed. 'The Church is always being reformed' ('Ecclesia semper reformanda est'). The same is true also of the ecumenical strivings. There is only one power which can create ecumenical unity. That is the gospel. All self-righteousness and religiosity divides but when we as sinners have only the righteousness of God then are we one in Christ. We must hold fast to the Reformation principles also in ecumenism. Only under continuing reformation can the ecumenical strivings bear fruit."

"Jesus Christ is Lord": this was the theme of a great conference. Christ holds the reins in His hands. He sits at the right hand of God. He has been given the name above every name. We do not have to crown Him — He has been crowned.

Christ is not yet Lord of society for the battle is still going on. But He is Lord *in* society, which means that in His fight with the demons of disorder and the disobedience of man He is fighting as the Sure Champion. The battle is won but the war is not ended. The forces of the enemy are inevitably beaten forces.

To the Lutheran youth of Norway who served so admirably upon the local committees, to all who gave of their time and talents and strength so lavishly to make possible this Conference despite a multitude of obstacles — our sincere thanks.

The Pastor's Ministry to the Sick

By C. W. Pflueger

THE EVANGELICAL minister is both a preacher and a pastor. To make full proof of his ministry he must needs exercise himself to become more proficient both in preaching and in pastoral ministrations. Paul evidently includes both of these activities when he says to the elders at Miletus, "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house . . . Therefore watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears."

It is bootless to argue about the relative importance of preaching and pastoral work. They are of equal importance, essential and integral parts of ministerial activity. Quite naturally some ministers will be proficient as preachers and deficient as pastors, and vice versa. Quite naturally, too, some ministers will have a predilection for preaching, while others will take greater delight in doing pastoral work. And therein lies a subtle temptation to neglect or to slight one or the other of these essential activities. I like these words of Broadus in the introduction to his classic volume, "The Preparation and Delivery of Sermons":

> Pastoral work is of immense importance, and all preachers should be diligent in performing it. But it cannot take the place of preaching, nor fully compensate for lack of power in the pulpit. The two support each other, and neither of them is able, unless supported by the other, to achieve the largest and most blessed results. When he who preaches is the sympathizing pastor, the trusted counsellor, the kindly and honored friend of young and old, of rich and poor, then "truths divine come mended from his lips," and the door to men's hearts, by the magical power of sympathy, will fly open at his word. But on the other hand, when he who visits is the preacher, whose thorough knowledge of the Scripture and elevated views of life, whose able and impassioned discourses have carried conviction and commanded admiration, and melted into one the hearts of the multitude, who is accustomed to stand before them as the ambassador of God, and is associated in their minds with the authority and the sacredness of God's Word, — when he comes to speak with the suffering, the sorrowing, the tempted, his visit has a meaning and a power of which otherwise it must be destitute. If a minister feels himself specially drawn towards either of these departments of effort, let him also constrain himself to diligence in the other."

The pastor's ministry to the sick is one of the most important, if not the most important, of his pastoral activities. It is a *necessary* ministry, a *difficult* ministry, a *blessed* ministry.

A Necessary Ministry

The pastor's ministry to the sick is necessary for the simple and obvious reason that the sick are usually unable to go to church to enjoy the blessings of the means of grace in the public assembly. And the sick have special need of those priceless blessings. Even the sick body needs the benefits of the ministration of the Gospel. We came across the following striking statement in the book, "The Art of Ministering to the Sick," by Cabot and Dicks, one of whom is a physician and the other a minister:

> The sick need the minister because the sick do not live by bread alone, nor by the most appropriate diet, medication, surgery, nursing, and hygiene that can be brought to their aid. They need the clergyman because the appendix, the gall bladder, the heart, the lungs, and other organs are not independent machines but are linked in their adventures with a nervous system and with a conscious mind which usually integrates, though it sometimes disintegrates, their behavior in sickness and in health.

I believe that St. James teaches that the sick body is benefitted by the pastor's spiritual ministrations. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14–16). I believe the writer has in mind cases of sickness in which healing is prevented or retarded by unrepented and cherished sin. When such a person is led through the ministrations of the pastor to repent of and put away that sin, it becomes possible for God, in answer to prayer, to heal the sick person without inflicting injury or loss upon the person's soul.

But of course it is especially the needs of the sick person's soul which call for the pastor's ministrations. Sickness brings temptation to the soul. The sick are tempted to yield to self-pity, irritability, impatience, doubt, despondency, misbelief, and unbelief. In the book before referred to I found a description of how sickness tries the soul.

> The minister goes to the sick room because he is the duly recognized representative of Him who said, "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." This whole pas-

> sage can be read as a description of the mental and spiritual anguish of any sick man. To be sick is to be a stranger, naked, stripped of vigor, weakened by lack of determination, feverish by helplessness, bared by broken confidence, a stranger among strange people, even one's clothes changed for a queer abbreviated gown. To be sick is to pass through strange places of the spirit: the night before an operation, with its haunting dreads and imaginings, then taking of an anesthetic, the struggle with post-operatic discomforts. To be sick is to face the uncertainty of diagnosis, the loneliness of convalescence, the difficulties of facing life as a cripple or an invalid. These are new paths of our spirit: "A stranger and ye took me in." To be sick is to be in prison, imprisoned in one bed, one room, ward, building, imprisoned within one's helplessness and one's handicaps, chained to the threat of death.

But sickness not only exposes the patient to temptation, it also brings the opportunity for growth in grace. And the pastor has a clear call to help by his ministration of truth and grace in this process of spiritual enlargement. Think, for example, of those precious passages which speak of the blessings of affliction. "Before I was afflicted I went astray, but now I have kept Thy Word" (Ps. 119:67). "It is good for me that I have been afflicted, that I might learn Thy statutes" (Ps. 119:71). "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Ps. 119:75). "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

A Difficult Ministry

The pastor's ministry to the sick is a difficult ministry. To minister to those ill with dangerous communicable diseases endangers the pastor's health. But it is a risk which he must take at the clear call of duty. Of course he will take such precautions as are required by law and suggested by sanctified common sense. But the pastor ought to be of all men the most fearless, knowing full well that when he is doing his duty he is in the safest place in the world. True, to breathe the stifling air of fever dens and the fetid breath of the sick and dying may gradually undermine his health. But the pastor is not unmindful of the admonition of the apostle of love recorded in I John 3:16: "Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren." Paul's highest ambition was that "Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20). He was glad to spend and be spent in the Master's service (II Cor. 12:15). He said, "I, Paul, am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:24).

Not only does the pastoral ministry to the sick endanger health, it also makes heavy demands on nervous energy. It is almost as exhausting to the body as pulpit work. The minister who ministers to the sick will have the same experience as the Master of old, that virtue has gone out of him.

An effective spiritual ministry to the sick requires a large measure of spirituality as well as heavenly wisdom rightly to divide the Word of truth. There are indeed many devout Christians to whom the pastor does not find it difficult to minister. They know whom they believe and are eager to be reminded of the precious Gospel truths which are so dear to them. But there are others in whom carnality is very much in evidence, who try the pastor's patience to the limit. They are querulous, petulant, and possibly even abusive. Yes, the pastor is sometimes called to minister to the ungodly who are outspoken in their unbelief. Even such people are not to be given up as hopeless cases, for as G. Campbell Morgan has well said, "There is more hope of winning a man who tells the Lord he hates Him when he does than one who tells the Lord he loves Him when he doesn't."

Especially in ministering to the sick the pastor must be on his guard not to be overcome of evil and must exercise himself to overcome evil with good. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

A physician once sent a pastor to call on one of his patients, thinking of course that it would do him good. What was his consternation and disgust when he found out that the pastor had had a violent quarrel with the patient so that even his physical condition was worse on account of the pastor's visit. To bear the contradiction of sinners against ourselves and at the same time exemplify the meekness and gentleness of Jesus is not easy. It requires repeated infillings of the Holy Spirit and conscious surrender to His gracious guidance.

From the Holy Spirit we must learn how to divide the Word of truth, how to speak the right word in the right way. "A word spoken in due season, how good it is" (Prov. 15:23). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). Prayer for wisdom from on high is therefore the first and chief requisite for effective ministry to the sick.

It is helpful to know something about the spiritual condition of the patient. This information can be gotten from others or if the patient is not too sick by means of a few tactful questions. It ought not to offend a person to be asked whether he is trusting in the crucified and risen Savior for the forgiveness of sins, if the question is asked in a sympathetic and natural manner. If there is one place where professionalism and affectation are more out of place than any other, it is at the bedside of the sick and dying. The face of him that ministers to the sick should not be a sour puss nor a face with a Cheshire cat grin, but as Edward Eggleston puts it, "a face with a glad look shining out from behind."

To equip yourself for more effective ministry to the sick, steep yourself in the Scriptures. Learn large portions by heart. Personally I prefer, especially when the patient is very sick, to repeat a passage from memory rather than to read it. I also like to repeat hymns and gems of sacred poetry.

The most important requisites in ministering to the sick are Christlike sympathy, deep sincerity, and sanctified common sense. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

A Blessed Ministry

Anyone who thinks that he has completely mastered the difficult art of ministering to the sick must indeed be an opinionated ass. "Neither halt nor languor know, to the perfect wouldst thou go." For our encouragement as we plod wearily on, let us ever remember that the pastor's ministry to the sick is a most blessed ministry. What gratitude, yea, what tears of gratitude are often our portion as we minister to sick saints! How our own faith is often strengthened and confirmed by the child-like and heroic faith which we are permitted to witness at the bedside of the sick and dying. Spurgeon used to say to his students, "Be much at deathbeds. What splendid gems are washed up by the waves of Jordan!"

How you will learn to appreciate your glorious health as you minister to those whose sufferings are almost beyond human endurance! How sweet and precious the privilege of paying an infinitesimal part of the infinite debt of gratitude which you owe to your suffering Savior by ministering to His suffering brethren! Think, too, of that marvelous promise recorded in the fifty-eighth chapter of Isaiah: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones; and thou shalt be as a watered garden, and like a spring of water whose waters fail not." (Isa. 58:10,11).

Lutheran Pioneers in Ohio Before 1818

By William E. Nehrenz, Jr.

IN 1803 the state of Ohio was admitted to the Union as the fourth state after the original thirteen. Even before this time, however, a hardy band of Lutheran pioneers was on the soil of what became known as the Buckeye state. Probably about 1790 the stream of immigration from Pennsylvania began, slowly at first, but increasing in strength through the last decade of the century and during the first years of the new century. About 1805 the number of Pennsylvania Germans, many of whom were Lutherans, grew to such proportions that the Ministerium of Pennsylvania resolved to send missionaries or traveling preachers into Ohio to care for the shepherdless sheep.

Meanwhile another stream began to flow northwestward from Virginia, Kentucky, and the Carolinas. These were, for the most part, second and third generation descendants of Pennsylvania Germans who had gone south from Pennsylvania in search of land. Thus, while most of the Lutherans in Ohio in the earliest days of the nineteenth century were of Pennsylvania-German stock, they did not all come directly from Pennsylvania. This may partly explain why a Rev. Jacob Scherer was sent into this territory by the North Carolina Synod in 1813. However, it was the Ministerium of Pensylvania which supplied almost all the men who organized and nourished early Lutheranism in Ohio.

The first Lutheran missionary tours into Ohio were made without the official support and directive of the Ministerium. Pastor John Stauch traveled rather extensively through the eastern part of the state in 1800 or 1801. He was almost undoubtedly the first Lutheran pastor in Ohio. It is not quite so easy to determine which is to be regarded as the first Lutheran congregation in the state. I have discovered three different claims in this regard.

McCord, in his *History of Columbiana County,* p. 332, says: "Religious meetings were held as early as 1806 at the house of Adam Rupert, Rev. John Stough being the preacher; and at the suggestion of Rev. Mr. Stough the people of the northern part of the township united to build what was afterward known as the Salem or Union Church, to be used by the Lutheran and Reformed congregations. Accordingly, in 1803-1804 a log meeting house was built on the southwest corner of section 10."

Martzolff, in his *History of Perry County,* on page 99: "Only a short time elapsed after the settlement at Overmyer town till there came Rev. William Foster, a Lutheran missionary from Pennsylvania. The first sermon ever preached in the woods of Perry County was in what is now the orchard owned by the late George Weisman. In 1805, at New Reading, the first congregation in the county and the first of the Lutheran Church in the state was organized."

Neve, *History of the Lutheran Church in America,* p. 45: "The first (congregation) in Ohio was Good Hope

Church at Osage, Jefferson County, organized provisionally in 1804 and permanently in 1805."

If we are to judge purely on the facts as stated in each case, and assume that the dates are accurate, it would seem that Salem Church in Columbiana County must be recognized as the first Lutheran congregation in the Buckeye state.

At any rate, as we have already said, John Stauch was very likely the first Lutheran pastor to do any missionary work in Ohio. After his trips in 1800 and 1801, he reported to the Ministerium the conditions he had found among the Lutherans in the wilderness of eastern Ohio. He told about the hardy, simple, pious folk who were gathered in settlements throughout the territory—sheep without shepherds. Among the earliest of the Lutheran missionaries sent out in answer to this need were the following: in addition to William Foster (Foerster) mentioned by Martzolff, Paul Henkel, Andrew Simon, Samuel Mau, Anton Weyer, G. Henry Weygandt, Jacob Leist, Henry Huet, John Reinhard and John Casper Dill. We shall have occasion to refer to several of these men.

In 1801 the Ministerium of Pennsylvania divided its territory into seven districts, the sixth of which was the Western District. These smaller districts were to conduct their own "special conferences" at least once a year. The special conferences were apparently dsigned to offer an opportunity for ordained men, candidates and catechists to meet and discuss practical problems, such as they would run across in their work, and to partially take over the responsibility of placing men in parishes which needed them. In addition the resolution of the Ministerium provided that "religious exercises" were to be held in connection with these meetings, which exercises were to occupy at least two hours of each of the meetings. The special conference was not a little synod or anything of the sort, but I imagine it did facilitate the solution of many of the problems arising in the frontier congregations and parishes.

It seems that the Western District (the district west of the Alleghenies) did not take advantage of the new system which had been authorized by the Ministerium until the year 1812. I have found no author or record which makes any allusion to any meetings before that time; but in that year from October 17 to 19, eight pastors and three lay delegates met in Stecher's Church, Washington County, Pennsylvania, served by Weygandt. The minutes of that first meeting are so brief that they can be included in this paper as a matter of interest to the historian.

Proceedings of the First Special Conference

which met October 17, 18 and 19 in the year of our Lord, 1812, in Washington County, Pennsylvania. The conference met in Stecher's Church, which is served by Mr. Weygandt.

The following members of our Synod hold membership in our special District:

Stauch
Forster
Steck (Absent)
Butler (Absent, excused)
Henkel (Absent)
Weyer
Huet
Reinhard
Leist (Absent)
Weygandt

Mr. Heim, who was traveling to Ohio, also attended the meeting and was given voice and vote.

The following lay delegates were also present:
Conrad Braucher, with Mr. Leist
Johannes Muesel, with Mr. Weyer, and
George Anstatt, with Mr. Weygandt.

Proceedings of the special sessions, which were held on October 17 and the two following days:

On Saturday, 1 P. M., Mr. Stauch delivered the Preparatory Address for Holy Communion, using as his text Psalm 51:5. In the evening of the same day, Mr. Reinhard preached on Matthew 4:2, while in a neighboring home Mr. Weyer preached on the text Luke 14:16-24. On Sunday, October 18, Mr. Forster delivered the sermon, using as his text Matthew 6:33. In faithful remembrance of the suffering of the Lord Jesus and with the evident blessing of God, the Convention united in coming to the Holy Supper, the pastors appearing first and then the congregation. In the afternoon Rev. Leist delivered the sermon on Ezekiel 33:11. In our sacred work the Lord proved that he is still with our Evangelical Zion. In the evening Mr. Heim preached on Ephesians 1:16, 17, 18, while in a neighboring home Mr. Huet delivered his sermon, using as his text Luke 10:35. This was followed by a sermon in English by Mr. Weyer on First Corinthians 10:1-6.

On Monday, the 19th, the above mentioned members met again. The meeting was opened with the singing of a hymn, prayer and an admonition to those present. Mr. Heinrich Anstatt presented a request for a preacher. It was moved and resolved, to request Mr. Huet to serve the congregation in question. Mr. Tiedemann, to whom the Synod had given the assignment to visit the congregation in Canton, did not put in his appearance. For this reason it was resolved that Messrs. Stauch, Reinhard, Weyer and Huet visit this congregation every four weeks until these people could secure a resident pastor.

Resolved, that each year the Special Conference meet four weeks prior to the meeting of the Synod and, unless conditions make it impossible, a communion service be held.

Resolved, that Mr. Weygandt be sent to the next meeting of the Synod with a petition to grant the rite of ordination, so that better order may be achieved in our Special Conference.

Resolved, that the next meeting of our Special Conference be held in Clear Creek, Fairfield County, Ohio, four weeks prior to the next meeting of Synod.

In addition to these actions, the Conference heard sincere and edifying admonitions and discussions relative to our high and holy office.

In the evening, Mr. Mannenschmidt (A German Reformed clergyman) preached the sermon on First Peter 5:3, whereupon Mr. Stauch addressed solemn and serious closing words to his brethren, urging them to greater love and faithfulness.

We departed with the blessing of God.

Thus began the period known as the Period of the Special Conferences, which lasted from 1812 to 1818.

The Second Special Conference was held at Clear Creek, Fairfield County, Ohio, May 15-17, 1813. There were eight pastors and three lay delegates in attendance. Steck and Weygandt were absent, the latter because he was to attend the General Conference (I believe that the Synod meeting is meant). Most of the problems had to do with the new congregations and parishes which were being formed. Requests for ministerial services were rather numerous when one remembers how few pastors there were. One of the most interesting things about this meeting was the dispute between Foerster and Leist as to who should serve Ziegler's Church in Fairfield County. Foerster insisted that it was in his territory, and that he would brook no interference. When asked what he considered his parish, he answered very dramatically, "The whole North-West Territory is my field." However, since it seemed that Leist was wanted by the congregation, the conference decided that Rev. Leist should be allowed to serve the people at Ziegler's Church. Mr. Mau, whose license had been revoked by the Ministerium after he had been led into some false teachings and errors by some sect or other in Kentucky, requested readmission to the Lutheran ministry. His case was referred to the Ministerium with the recommendation that he be reinstated, since he gave evidence of being a godly man, and qualified to teach the gospel of Christ. Stauch, who had been elected president of the conference in 1812, was reelected.

The Third Special Conference met at St. Jacob's Church, Columbiana County, Ohio, on October 2, 3, 4, 1813. This time the number dwindled, only four pastors, Stauch, Reinhard, Huet and Weyer, and three lay delegates being present. Stauch was elected once more to the presidency. Again there were numerous requests from various congregations in Ohio to be served as best they could.

They seem to have felt a little stronger and more capable than the roll call might indicate, for they drew up the following questions addressed to the Ministerium:

Is the Synod satisfied if our Special Conference send only one preacher annually to the Synod?

Has our Special Conference the right to pass on the sermons and diaries submitted by the candidates?

Has the Special Conference the right to change the the parishes of the candidates and note such changes in the respective candidates' licenses?

The mother Synod granted the first and third of these requests, but demanded that the single delegate mentioned in the first question bring with him the sermons and diaries of the candidates in order that they might be examined by Synod.

Two other resolutions deserve notice here. The first one shows the patriotic feelings of this small band of Lutherans, and the second is an evidence of the gratitude of these men for the blessings and favor of God. They are:

Resolved, that the Fourth of July be observed in our congregations as a solemn day of prayer.

Resolved, that the first of January, 1814, be observed as a day of Thanksgiving, since God has specially blessed our Church in this Western Continent.

By the time of the Fourth Special Conference in 1814, the number of Lutheran pastors had grown to fourteen. The minutes show the names of eight pastors present and five lay delegates. This time Mr. Steck was elected president.

This conference met October 22-25, 1814, at Greensburg, Pa., the first one to last more than three days. At this meeting the Western District men definitely had their eye on the future, and began to think in terms of statistics. In the minutes we find the first published treasurer's report, and I believe the first attempt at what might be called parochial reports by the pastors. They also decided to publish a hymnal which would sell for not more than fifty cents. It was resolved to sell copies of the minutes of this meeting, and to have Paul Henkel write an appendix — "Something useful" — the result being a pamphlet that sold for ten cents. The following is the treasurer's report:

Receipts	
Turned over by the former treasurer	$4.00
Offering sent by Pastor Stauch	11.12
Offering sent by Pastor Weygandt	12.73
Offering sent by Pastor Weyer	11.75
Offering sent by Pastor Reinhardt	7.81
Offering sent by Pastor Huet	5.89
Offering sent by Pastor Schnee	8.00
	$61.30
Disbursements	
Lay delegate to the Synodical Convention	$34.05
Pastoral delegate	25.00
	$59.05
Balance in the treasury	$2.25
Then Pastor Stauch turned in	7.24
Balance in the treasury	$9.49

It has already been mentioned that there were eight pastors in attendance at this Fourth Special Conference. These eight men reported that they were serving a total of sixty congregations, thirty-seven of which had their own church buildings. Weyer was serving the largest number, eleven. The smallest number served by one man was six; both Weygandt and Huet served only six.

Now we come to the Fifth Special Conference, which was held in connection with a church dedication at Somerset, Pa., September 16-19, 1815. On Saturday several young people were confirmed, and on Sunday there was a very solemn and dignified dedication service. Rev. Schnee performed the dedication ceremony, and Rev. Steck preached the dedication sermon on the text, "The

Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20). Rev. Stauch preached in the afternoon, and Rev. Butler, a former member of the conference, preached the evening sermon.

There was not a great deal of special interest in the actual sessions, which began on Monday morning. Eight pastors and seven lay delegates answered the roll call, six pastors being absent. Rev. Foerster had died during the year. Rev. Steck was elected president again. The minutes of this meeting also provide us with a few statistics which may prove interesting. The nine pastors who returned a report had baptized a total of 1,157 persons during the year, confirmed 536, communed 1,991, buried 80, and conducted 21 parish schools. The treasury showed some increase over the previous year: the receipts, including the balance in the treasury the preceding year, totaled $119.70; disbursements $50.85; and the balance was $68.85.

Between August 31 and September 4, 1816, the Sixth Special Conference met in the courthouse at New Lancaster, Fairfield County, Ohio. This courthouse was also used by the Lutheran Church of New Lancaster for some time. Eight or nine pastors were present, along with five laymen, while seven pastors were absent. The number was slowly mounting. Stauch was elected president and business got under way.

Rev. Schnee and Rev. Steck, who had been appointed to prepare the fifty-cent hymnal in 1814, reported that the book had been published, and urged the brethren to make use of it. It was resolved that each pastor use his own discretion. It does not appear that the hymnal ever enjoyed wide circulation. I have not been able to discover whether a copy is still in existence. The next subject for discussion was Christian schools for the young. Possibilities of a new text-book were discussed, and a rather strong plea was made for the establishment of more parish schools. Furthermore it was resolved that each minister be held "at least once a year to deliver a sermon in all his congregations of which the chief contents are to be to urge the great need of supporting and promoting the German schools."

Once again we see evidences of a growing feeling of independence among the members of the Western District, for it was resolved unanimously to request permismission from the mother Synod to organize their own Ministerium. The petition was drawn up then and there, signed by all members present, and sent to the absent brethren so that all might have an opportunity to sign. These pioneers felt that they would be able to carry on their work more effectively if they had the power of independent action. I am convinced, though, that had transportation been a little easier, or had there been no barrier such as the Allegheny mountains, they would hardly have felt the need for this separation.

As one of the interesting sidelights in the minutes we find among the requests for ministerial service "a request from Columbus, Franklin County, Ohio, and the surrounding territory." This little town later became the capital of the state of Ohio, and in the territory which sent this request there are about twenty-five Lutheran congregations today.

To help complete the record, let us briefly note the total tabulations of the parochial reports. The nine pastors who reported had baptized 1,454, confirmed 157, communed 2,605, buried 78, and conducted 35 parish schools. The treasurer's report showed a balance of $61.00.

We have now arrived at the Seventh Special Conference, which is the last of these historical meetings. The scene for this conference was the courthouse at New Philadelphia, Tuscarawas County, Ohio, September 20-24, 1817. It is easy to see that interest was growing, and that the work of building Christ's kingdom in the wilderness of Ohio was making noticeable progress. Twelve pastors and nine lay delegates were present, while five pastors were listed as absent. So there were now seventeen Lutheran pastors in the field. In observing the 300th anniversary of the Lutheran Reformation, it was decided that the minutes should again be published, this time with the Augsburg Confession under the same cover. They also resolved that three days, October 1, 2, and 3 were to be used for Reformation jubilee services. Even the texts for those days were prescribed: John 8:12; Hebrews 13:8; Ephesians 2:8-10.

At this point there seems to be some discrepancy, or at least some confusion. The Ministerium of Pennsylvania acted somewhat favorably on the request which had been submitted the previous year (1816). Though they did not grant the Special Conference complete autonomy, the Western men apparently thought they did. There is no mention made of the action of the Ministerium in the Special Conference minutes of 1817, though the following paragraph appears without comment at the end of the minutes, and is probably taken from a document which did not arrive in time to be discussed at the meeting:

> Memorandum for our brethren in the State of Ohio. Resolved, that it be permitted the pastors of the Special Conference of the State of Ohio, or a majority of them, to license applicants as candidates or catechists and to renew their licenses from year to year. Resolved, that each candidate and catechist in Ohio submit his day book and a sermon each year to the ministerial meeting.

Though this was not a complete granting of all that the men of Ohio had asked, they interpreted it as granting their request. Dr. P. H. Buehring points out: "In the first place, the very next meeting was considered by them all as the First General Conference of the Evangelical Lutheran Preachers in the State of Ohio, and it is so termed on the title page of the printed minutes. In the second place, at this 'General' conference for the first time a ministerial meeting was held, candidates and catechists were examined and licensed in this ministerial meeting, and the rite of ordination was administered. In

the third place, Rev. Stauch, who was present at Yorktown as delegate and at the New Philadelphia conference as president and member, and who was the first president of the new Ohio Synod, says in his autobiography, 'The first meeting of a Lutheran Synod west of the mountains (i. e., the Alleghenies) convened and formed in New Philadelphia, Tuscarawas County, Ohio, in September A. D. 1817'. "

There was apparently no break in fraternal and amicable relations between the two groups. Almost immediately the Pennsylvania Ministerium recognized that the Ohio Synod did, in fact, exist.

To sum up: in 1800 there were no Lutheran pastors that we know of in Ohio: eighteen years later the new Synod, which was soon to be known as the Ohio Synod, had seventeen pastors, serving probably more than seventy-five congregations. The parochial report at Somerset, Ohio, in September, 1818, showed that thirteen out of the seventeen pastors reported a total of 1,525 baptisms, 286 confirmations, 3,351 members communed, 141 funerals, and 54 parish schools.

While those numbers may not sound so large today, they certainly show that the young Synod was alive and growing. We should not lose sight of the fact that these men were working in a virtual wilderness. Less than a decade before the meeting in Somerset there were no churches and no schools in Franklin County, of which Columbus is the county seat. There was no bridge over any stream within one hundred miles of Columbus. Building lots in the neighborhood of what is now the business section in the heart of town sold for fifty cents apiece. The Cumberland Road, one of the main east-west national highways (Route 40), did not reach Wheeling until 1817, one year before Somerset; it did not reach Columbus until 1833. Furthermore, Ohio did not have any railroad until 1844, twenty-six years after the Synod was organized. The marvel is that they were able to accomplish so much under such conditions.

The Canon

By John O. Lang

(Concluded)

WE NOW take up those seven books of the New Testament concerning which there was some dispute in the early Church, namely Hebrews James, Jude, II Peter, II John, III John and Revelation. It was Origen who first referred to these as *"antilegomena"* in distinction from "homologumena", the term for the twenty books concerning which there was no dispute.[39] Eusebius writing in 325 A. D. uses the same terminology.[40] The Lutheran dogmaticians have adopted this classification, and often refer to the antilegomena as deuterocanonical books as distinguished from protocanonical books or the homologumena. They (the dogmaticians) would not assert a doctrine on the basis of the antilegomena unless there was a similar statement in the homologumena, though they were also careful to assert that the antilegomena did not contain a single doctrine which was not also taught in the homologumena.[41]

What was the basis for this division? It seems that these seven books were not as generally known throughout the Church as were the other twenty, and therefore when they were finally mentioned in sections of the Church where for even centuries they had remained unknown, the Christians in those sections naturally wondered about them, and expressed doubt as to their apostolic origin.[42] Where these books were known, they were regarded as authoritative, but in an age in which communications were not anything like they are today, and when books were rare, it is not to be wondered at that some of these books did not receive such wide circulation as others. While it is true that the Council of Laodicea in 363 A. D. seems to have settled the matter, it is not true that this decision was simply an arbitrary one on the part of this council, but was based on the reliable testimony of the Church of the centuries previous. Let us examine this testimony for each book in the list.

Hebrews may not have been known in all parts of the Church, but already in 96 A. D. Clement of Rome wrote a letter to the Corinthians in which he quoted Hebrews with the formula, "for so it is written," and Justin Martyr (145 A. D.) quotes it as a Scripture authority equal with that of Genesis. Perhaps the main question with reference to Hebrews is its uncertain authorship, but these references show that its canonicity is well founded.[43]

It is true that Martin Luther in the sixteenth century had some doubt as to the canonicity of the Epistle of James, but this is no proof that the Church of the first century had any such trouble, much less that the original ones to whom James wrote had any such doubts.[44] Clement of Rome (96 A. D.) had numerous apparent references and allusions to this epistle, Clement of Alexandria in 195 A. D. wrote a commentary on it; Origen in 230 A. D. quoted it, and Eusebius, while he classified it among the antilegomena, did not personally have any doubts as to its apostolic origin.[45]

Concerning the little Epistle of Jude, Dr. Kerr says: "There never was any doubt of its genuineness among

[39] Rohnert, **op. cit.**, p. 112.
[40] Fisher, **History of Christian Church**, p. 79.
[41] cf. Meusel, **op. cit.**, Vol. I, p. 413 and Mueller, **op. cit.**, p. 130.
[42] Klotsche, **op. cit.**, p. 30.
[43] Kerr, **Introduction to New Testament**, pp. 230-233.
[44] Foster, **op. cit.**, p. 211.
[45] Kerr, **op. cit.**, p. 249.

those by whom it was known. It was too unimportant to be a forgery, few portions of the Holy Scriptures could, with reverence be it spoken, have been more easily spared; and the question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission to the Canon. Clement of Alexandria (195 A. D.), Tertullian (190 A. D.), Origen (230 A. D.), and Cyprian (248 A. D.) all quote it by name as authoritative.[46]

Concerning II Peter, we find mere traces of it in the writings of Clement of Rome (96 A. D.), but Barnabas (106 A. D.) quotes it as authoritative, and Origen not only quotes it by name, but ascribes it to Peter, and while he asserts that there were doubts as to its genuineness he does not share in these doubts himself.[47]

Irenaeus (175) and Clement of Alexandria (195 A. D.) refer to II John, but it is Origen who first quotes the Third Epistle of John by name.[48] However, the lack of frequent reference to two relatively small and unimportant writings such as II and III John should be no proof that they were not genuine or authoritative. The Book of Revelation is mentioned by Justin Martyr (145 A. D.) as proceeding from the Apostle John, and it is regarded as authoritative scripture by Irenaeus, Tertullian, Clement of Alexandria, Hippolytus and Origen.[49]

The general conclusion on the Antilegomena seems to be that where they were known, they were generally accepted as inspired and authoritative, but where they were not known for centuries and then introduced, doubt was expressed concerning their authenticity, and this is nothing more than could be expected. It would be unfair to assert because there were doubts among those who had never heard of the writings before, that the testimony of those who were acqainted with them is of no worth. When the Council of Laodicea in 363 A. D. included these books among the canonical Scriptures, it only voiced the reliable historical evidence of those who were in a position to know. Dr. R. C. H. Lenski in his *Dogmatics Notes* asserts that while the Apocrypha lacked the recognition of the whole Church, the Antilegomena lacked the recognition of only part of the Church, and that because they were not generally known in that part.[50] On the basis of the testimony of these early fathers, we need have no fears or doubts concerning the Antilegomena, and we need not hesitate to quote them with the formula, "The Scriptures say."

Having defined the problem which the Modernist presents, and having examined the matter historically, we are now ready on the basis of our investigation to draw up a few theses, most of which will require little, if any, discussion on the part of the essayist. Here are the theses.

1.

The united testimony of both the Jewish and the Christian churches supports the Old Testament Canon as we have it today.

We need not repeat what has already been said to prove this point. The only questions which possibly could be raised would be those concerning Esther, the Song of Solomon, and Ecclesiastes. Historically there has been some dispute about these three, but it has grown largely out of the content of the books rather than out of any lack of testimony to their general acceptance by the Church. Esther does not contain the name of God and therefore is said by some to lack a religious purpose; the Song of Solomon is said by some to be a mere poem of human love and therefore should have no place in the Canon, and Ecclesiastes is supposed by some to lean toward atheism, a charge which is absurd. I do not regard the questions concerning these books as of primary importance in the matter of the Canon. The external evidence speaks for their place in the Canon, and doctrinally they are not important. No doctrine is based on a passage from either Esther or Song of Solomon, in fact only rarely are these books referred to or quoted. We do quote Ecclesiastes, as for instance Ecc. 7:20 on the matter of the universality of sin, but this and all doctrines taught in Ecclesiastes are found elsewhere in Scripture.

2.

The overwhelming testimony of both the Jewish and Christian Church is against the authority of the Apocrypha.

The Jewish testimony on this subject is practically unanimous as we have shown in the historical part of this paper, and the Christian testimony is almost so. The early Christians did not quote the Apocrypha as authoritative, even though the African Church of the fourth century did finally accept them. The Protestant Church rejects them today, and while the Roman Catholic Church acepts them, it does so against the advice of St. Jerome, the very man who gave it its official Vulgate Bible. The Eastern Church is not a unit on the Apocrypha, but there is just as much testimony against as for them.

3.

By unanimous testimony of the early Christian Church, the writings of the Apostles were accepted as being of equal authority with the Old Testament Scriptures, and the various lists of these apostolic writings which have come down to us are in substantial agreement.

This point, I believe, was fully treated in the second part of the essay. Where this or that book was omitted from the list, the reason seems to have been that the book was not known, and not that it was rejected as uninspired.

4.

The Antilegomena did not appear in some lists because they were not universally known, and not because they were regarded as non-canonical.

The question of the Homologumena versus the Antilegomena or the Protocanonical Books versus the Deu-

[46] Ibid., p. 303.
[47] Ibid., pp. 277-279.
[48] Ibid., p. 297.
[49] Ibid., pp. 311-312.
[50] Lenski, Dogmatics Notes, p. 32.

terocanonical Books has always seemed to the essayist as an unfortunate one, because it may lead the uninformed to unwarranted conclusions. It is not a question of a degree of inspiration, for all Scripture is equally inspired, but merely a question of some books being universally known in the early Church, and others being only partially known. The terms Homologumena and Antilegomena together with Protocanonical and Deuterocanonical appear in all standard Dogmatics text books because they are historical terms used by the Church, but so far as their practical value is concerned, they might well be forgotten. At least we ought not trouble our lay people with these distinctions.

5.

There may have been some inspired writings lost, but there is no doubt that what is included in our Bibles has the unbroken testimony of the Church to its inspiration, and is sufficient for our salvation and growth in grace.

There are some New Testament Apocrypha, but they are so universally rejected that the writer did not even see fit to present them here. He used to possess a volume entitled, *The Lost Books of the Bible,* but someone seems to have borrowed it and forgotten to return it, but, nevertheless, these books are so preposterous that you would not think of including them in the Bible. Such books as the Epistle of Barnabas, the Shepherd of Hermes, the Apocalypse of Peter, the Epistles to the Laodiceans and the Alexandrians by testimony of the early Church are not canonical, and the Apocrypha of the Old Testament are by overwhelming testimony not canonical. It is true that in I Cor. 5:9, the apostle says: "I wrote unto you in an epistle not to company with fornicators." What epistle was that? Perhaps there was an epistle to the Corinthians which we do not have today, and if there was, no doubt it was an inspired epistle. If there is this trace of an epistle to the Corinthians, perhaps there are other inspired writings which have been lost. Well, perhaps, but that should not disturb us. We trust the providence of God that He would not allow what was necessary for our salvation and for our growth in grace to be lost. Even though some inspired writings may have been lost, we still have all that is required "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.) We do not believe in a different degree of inspiration of various parts of the Scriptures, but we do believe in a relative importance of the various parts. Some of the historical facts of Chronicles are not nearly so important as for instance the fifty-third chapter of Isaiah, though both are equally inspired, and both are part of the Scriptures. Some things which perhaps, though given by inspiration, would not have been so important for us in our day may in the providence of God have been lost, but surely he who believes in the providence of God at all, would have to conclude that nothing was lost which God judges to be necessary for His children of all ages to know.

6.

All parts of the Christian Church today have substantially the same Bible.

Dr. Shailer Mathews states that there are five different Bibles, the Protestant, the Roman Catholic, the Coptic,, the Syrian, and the Armenian, and that no two are alike. This statement is misleading, and leads one to believe that we have five altogether different Bibles, when as a matter of fact the Bibles are identical with the exception of the Apocrypha. Our sixty-six books (with the possible exception of Revelation which is rejected by some sections of the Syrian Church) are found in each of these Bibles, and the only difference is that these other Bibles contain also some of the Apocrypha, and there is no agreement as to which Apocrypha ought to be included. The books in the Roman Catholic Bible are identical with the books in our Bibles except that in addition to our sixty-six books there are included Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and I and II Maccabees books which St. Jerome himself did not accept as authoritative.[51] The Armenian and the Syrian churches are usually regarded as part of the Eastern Orthodox Church and while the Eastern Orthodox Church accepts the same Canon as we do, it is divided as to the inclusion of the Apocrypha, and if so what ones. If we could settle the question of the Apocrypha with the Roman Catholics (and St. Jerome has settled it) and with the Eastern Orthodox Church, practically all of Christendom would have the identical books in the Bible. Differences have arisen over the inclusion of some eight or ten books, while there is perfect agreement over the inclusion of sixty-six books. After all are we so perfectly helpless in finding the real Bible among these variants? That the books which we have in our Bibles are authoritative parts of the inspired Scriptures, all Christians are agreed, but as to whether a few more books, and in no instance more than about ten should be added, they are not yet agreed. Do we then really have different Bibles?

A book is canonical, not by virtue of a decision of a council, but by virtue of its inherent divine authority and therefore there is no conflict with the Church's accepted doctrine of plenary and verbal inspiration.

This is the point to which the whole essay was directed. Our doctrine of inspiration is not in the least affected by the study of the historical development of the Canon. It was not the decision of a church council which made a book canonical, but the fact of its inspiration. A church council did not make an arbitrary deci-

[51] The arrangement of the books of the New Testament in the Roman Catholic Bible is identical with ours. The Old Testament arrangement is as follows: **Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, 1, 2, 3, 4 Kings, 1** and **2 Paralipomenon** (Chronicles), 1 and 2 **Esdras** (Ezra and Nehemiah), Tobias, Judith, **Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticles,** Wisdom, Ecclesiasticus, **Isaiah, Jeremiah, Lamentations,** Baruch, **Ezekiel, Daniel,** the **Twelve Prophets,** 1 and 2 Maccabees. (Canonical Books are in bold.) One good reason for the Roman Catholics including some of the Apocrypha is that reference is made to prayers for the dead. II Macc. 12:44 "Darum hat er auch fur diese Todten gebeten, dass ihnen die Sunde vergeben wurde."

on as to whether the Church wanted to accept the authority of this or that book, but merely investigated the historical testimony of the Church as to the apostolic origin and the inspiration of this or that book. You will perhaps have noted that the essayist has paid little or no attention to the internal content of a book as a basis for inclusion in the Canon, and this was done for a particular reason. Of course all of God's inspired Scriptures are a unit and do not contradict themselves, but to base canonicity on internal content is not a safe procedure. It might lead us to do what Luther did with the Epistle of James. Because Luther could not harmonize this epistle with the doctrine of justification by faith, he was ready to call it a "Straw Epistle," and if we follow the principle that content is the main factor in canonicity, then we too might be ready to throw out anything which we are not able to harmonize with what we believe to be the correct doctrine of the Scriptures, and then where would we get? Luther set forth a very dangerous principle in his early treatment of James, and it is well for the Lutheran Church that he and his followers later abandoned this dangerous principle. Furthermore, if we judge canonicity on the basis of content, we might be inclined to include some writings for which there was no evidence of inspiration, merely because they are in harmony with the teachings of the Scriptures, as for instance Luther's Catechism, or the Apostles' Creed. The basis for canonicity at the councils was not content nor arbitrary decision, but the historical testimony as to apostolic authorship and inspiration.

Tertullian in refuting Marcion tells his readers to go to the places where the original copies of the inspired writings were sent, and seek the testimony of the brethren there. You will notice that Tertullian does not seek to form a canon, but merely refers to a canon already in existence from the days of the apostles. He implies that canonicity may be confirmed by conferring with the churches which originally received these documents firsthand. We today, of course, are too far removed from apostolic times to issue such a challenge as did Tertullian, and we must rely on the results of the early Church's investigations, but nevertheless, Tertullian's method shows the attitude of the Church and the state of affairs during the last quarter of the second century.[52]

Historically, the matter was something like this. Each of the inspired writings was sent to a definite destination (e. g. Luke to Theophilus or Paul to Romans), and this individual or church became the first active agent of canonization when it received such a book as an inspired writing of an apostle. The next step was the transmission through testimony of the fact of the inspiration of this book to other churches where its existence was as yet unknown. The first step, namely that of immediate acceptance by the original person or congregation to which the writing was directed was instant, the second step, namely, of transmitting the testimony to the rest of the church took time, and for even centuries the testimony in some instances did not reach all parts of the church; which gave rise to some questions about certain books, and this question was settled by the thorough investigation of the testimony of the churches where the writing was known. My conclusion, therefore, is that canonicity does not rest on a decision of a council, but on the fact of inspiration as testified by the apostolic church or by the church of the Old Covenant.

It might be well to produce a few quotations to show that this conclusion is in harmony with that of recognized scholars. Dr. John Theodore Mueller, professor of Dogmatics at Concordia Seminary, St. Louis, Mo., and author of the text, *Christian Dogmatics,* says "the Christian Church has no authority to declare books canonical or non-canonical. The question of the Antilegomena was purely a historical question whether certain books were written by such and such an apostle or not," and again, "The later Christian Church cannot change or supplement the Canon, because it is not in a position to furnish the historical evidence required to pronounce a certain book canonical or not."[53] This is just another way of saying that canonicity is based on the historic testimony to apostolic origin and inspiration.

The Lutheran dogmatician Hollaz says: "The canonical books are those whose doctrines and *single words* (verbal inspiration) were committed to writing by the prophets and apostles by the immediate inspiration of the Holy Spirit, and were communicated to the Church by God and received by her as the infallible rule of faith and morals for man who is to be saved."[54] This is basing canonicity on inspiration and not a decision of a council. Chemnitz says: "The Canonical Scriptures derive their eminent authority from the fact that they are divinely inspired, II Tim. 3:16, i. e., that they came not by the will of man, but men of God both spake and wrote as they were moved by the Holy Ghost."[55] Again the same conclusion, canonicity on the basis of inspiration.

But the objection might be raised that these Lutheran dogmaticians lived before the days of higher criticism, and therefore did not have the advantage of the superior scholarship to which we have access. Well, let us quote some men who did have advantage of these more recent scholastic discoveries. The late Dr. Klotsche, of Western Theological Seminary at Fremont, Nebr., a seminary of the U.L.C.A., in his book, *An Outline of the History of Doctrines,* says: "It was, therefore, not from the authoritative decision of a council that the canonical books won their position and general reception, but rather from the common perception everywhere of the unimpeachable evidence by which their apostolic origin was established."[56]

But do only Lutherans draw such conclusions? No, the fact of the matter is that all conservative Bible scholars are of the same opinion. Prof. R. C. Foster, of the Cincinnati Bible Seminary, an institution of the Church of Christ or Disciples Church, in his book, *An Introduction to the Life of Christ,* published in 1938, says: "Discussions at church councils over the canon were not ef-

[52] See Foster, **op. cit.**, pp. 209-214. Also Lenski's **Dogmatics Notes**, p. 31.
[53] Mueller, **op. cit.**, p. 131.
[54] Hollaz in Schmid, **Doctrinal Theology**, p. 84.
[55] Chemnitz in Schmid, **op. cit.**, p. 82.
[56] Klotsche, **op. cit.**, p. 30.

forts to add or detract, but efforts to learn the authentic traditions concerning the origin of the various books and to verify former discussions," and again, "We know that church councils did discuss which books should or should not be in the New Testament, but the councils did not put these books in the canon. They were already in before any councils assembled. It would be as bad a misstatement of fact to declare that the Council of Carthage or any preceding council made the New Testament canon because they discussed vigorously the question, as it would be to say that Martin Luther and his colleagues made the New Testament Canon."[57] A fine statement and not from Lutheran circles!

Dr. John H. Kerr, a non-Lutheran in his textbook, *Introduction to New Testament Study,* has the following to say: "The Canon grew by virtue of the inherent divine authority of these books which came to constitute it, and became fixed rather by the superintending power of its divine Inspirer, than by any formal edict of the Church in any of its ecclesiastical bodies."[58] A fine testimony from a non-Lutheran, adding as it does also a testimony to the providence of preservation of the Canon! We add just one additional non-Lutheran testimony, that of Dr. William Smith in his *Dictionary of the Bible:* "The books of the Scriptures were *not made canonical* by act of any council, but the council gave its sanction to the result of long and careful investigation as to what books were really of divine authority and expressed the universally accepted decisions of the Church."[59]

We close, then, by reiterating what conservative scholars, both Lutheran and non-Lutheran have concluded, namely, that canonicity is not derived from the decisions of councils, but from the fact of inspiration testified to by all those who were in a position to testify, and that this testimony is overwhelming for the books which constitute our Bible today.

> We have a sure prophetic Word
> By inspiration of the Lord,
> And though assailed on every hand,
> Jehovah's Word shall ever stand.

[57] Foster, **op. cit.**, p. 205 and 211.
[58] Kerr, **op. cit.**, p. 2.
[59] Smith, **Dictionary of the Bible**, p. 105.

Lutheran Speakers for Lutheran Meetings

Howard A. Kuhnle

WHEN VARIOUS LUTHERAN MEETINGS, involving two or more congregations, are held, I suggest that Lutheran speakers—clerical and lay—ought to be secured. Here are five reasons for taking this stand:

1. In this way, we can develop our own people. If we do not develop our own, we cannot expect anyone else to do it for us. To be sure, other groups will be glad to have us develop their people, and they will use them, after we have helped to bring out their talents, but we must develop our own.

This idea applies especially to two classes of men:

(a). Young scholars and future leaders of the church who are as yet not widely known. We have many fine young men in our church who are not as yet well established, but who would develop more quickly if they were better known. Surely one thing which would develop them would be to give them a platform and an opportunity to present their views.

(b). This same idea applies to active pastors. Many are doing outstanding work, in local situations, and they would be encouraged and could encourage their brethren if they had an opportunity to present, discuss and defend their plans and ideas.

2. We have plenty of talent in the Lutheran Church, although often we do not know what we have. I can name right off-hand, pastors and laymen, who have special fields of interest, by training, experience, and study, men who are the equals or superiors to some of the so-called "experts" from other groups.

The editor of "The Lutheran" has written to his reporters, asking for names of people, both clerical and lay, who have special interests and abilities. The point is that we Lutherans have people of ability, but usually they are known only locally, and have been given no wide-spread publicity.

Many of our leaders, moreover, have a false modesty. They are apparently afraid of being accused of blowing their own horns. I have two illustrations in mind, which I could readily detail.

3. Using Lutheran speakers helps us to know our own people better. The best illustration that I know is that many of the pastors of the Ministerium of Pennsylvania know very little about the New York Synod, which is right next door to them. Often I have asked leading questions of men in Pennsylvania, such as, "What do you think of the New York Synod?" There just was not any answer to the question. They might as well have been asked, "What do you think of Australian Lutheranism?" Many pastors apparently do not even read the news columns of their church papers.

To be sure, the New York Synod knows the Ministerium somewhat better than they know us, because most of our pastors were educated either at Gettysburg or

Philadelphia seminary. In my own case, I was born in Pennsylvania, like many other pastors of the New York Synod, was graduated from the Philadelphia Seminary, and have visited many Lutheran churches and institutions in Pennsylvania. The latest that I have seen is the new seminary chapel at Gettysburg—and it is certainly a gem.

As a suggestion, why would it not be in order for groups in Pennsylvania to have speakers from New York and vice-versa? If such a policy were followed in these two places, and elsewhere, as there is opportunity, we would get to know each other better. For one thing, it is a certainty that there are many excellent speakers in both states.

4. Having speakers from various Lutheran groups will help to bring about unity and organic union among Lutherans. I would much rather see Lutheran meetings have speakers from the various Lutheran synods than from a non-Lutheran group. When we know one another, we also appreciate the viewpoint taken by one another.

Two items come to mind illustrating this idea.

A number of years ago, the Western Conference of the New York Synod had Pastor Charles A. Behnke of Rochester as speaker. He not only presented a paper on inner mission work in a fine spirit, but he also helped to show that the Missouri Synod has men of splendid ability.

One of the high points of the Minneapolis Convention of the United Lutheran Church in America in 1944 was the meeting on October 13, when addresses were given by Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church, Dr. P. O. Bersell, president of the Augustana Synod, and Dr. T. O. Burntvedt, president of the Lutheran Free Church. The response was given by Dr. Richard H. Gerberding, president of the Northwest Synod of the United Lutheran Church, and the entire service was in charge of Dr. Frederick H. Knubel, president of the United Lutheran Church.

5. When non-Lutheran speakers come to our meetings, they usually do not understand our problems well enough to make a fully acceptable address. Illustrations at close hand are three addresses at various meetings of the Western Conference of the New York Synod.

This idea might be applied to Pastoral Associations, Conferences, Synods, the Women's Missionary Society, the Brotherhood, etc. A chief exception might be in the case of the Women's Missionary Society, because Lutheran missionaries are not always available when the meetings are scheduled. Of course, there are other possible exceptions for the various organizations named. No rule is necessary, but when committees plan meetings, they might well consider these five reasons.

For those who think that there should always be some non-Lutheran speakers on Lutheran programs, I suggest that there are many conventions, programs and convocations which feature such men. There are meetings held by the Federal Council of Churches, local and state councils of churches, seminaries, boards, etc., all of which are glad to have Lutherans attend. To be sure, hardly any of these have Lutheran speakers, one reason for which is likely to be that their leaders are doing the very thing advocated here, although at the same time, many of their leaders are preaching the present-day brand of toleration which is so thin as not even to be an insulator, but only a veneer for show.

Finally, there is room for difference of opinion and discussion in this matter. The most likely charge, and there may be something to it, is that if applied rigidly we would be "provincial." Therefore, I wish that anyone who disagrees would give his views to the editor of this journal by means of an article or letter.

The Reader's Viewpoint

Sir:

I wish to express my sincere thanks and appreciation for your very fine work of editing the Lutheran Outlook. I especially appreciate your straightforward and to the point editorials. The articles are also very helpful and of a high quality.

There was especially one editorial in Vol. XII, No. 8, "The Velvet Curtain," for which I want to thank you and commend you. You have stated in that editorial what so many of us have been thinking and feeling in the matter. I would like to ask your permission to make a copy of it to send to our Maine senators, and I would like to urge other pastors and laymen to do the same throughout the United States. I think it would be a splendid way for the men in our Lutheran Church to express their opinion and disapproval of how things are handled within our government. If each one of our Representatives and Senators received a copy of your editorial "The Velvet Curtain" from representative men within the Church, I believe they would sit up and take notice and do something about this deplorable condition.

Thanking you again for the work you are doing in giving us such a splendid Lutheran Outlook, I am

Sincerely yours,
Otto Nielsen, Westbrook, Maine

Sir:

I have again read a great share of the Lutheran Outlook, and that with the usual interest. One of the articles, however, seems to me to be of more than usual interest and timeliness. I refer to the article on "Sola Scriptura".

Discussions of Lutheran unity have become a veritable maze. There have been advanced so many bases for Lutheran unity, many of which bases cannot be defended in terms of Sola Scriptura, that God must be both laughing at us and weeping over us.

Surely over against all this confusion, the voice that cries "Sola Scriptura" is prophetic. And may Brother Gockel be assured that there are not a few in the National Lutheran Council churches who are more than anxious to go along on that principle!

How about giving next year's Lutheran Seminars over to the subject, Lutheran Unity on the Basis of Sola Scriptura?

Sincerely,
Adolph Kloth, Fremont, Nebraska

Sir:

In your editorial in the September issue of The Lutheran Outlook, page 260, "Lutheran Church, Missouri Synod," you state that the original signers withdrew their "Statement". That is not quite accurate. The truth is that "A Statement" has only been withdrawn **as a basis for discussion.** There is a difference.

Sincerely,
Carl Biar, Spring, Texas

Sir:

Bravo! This refers to your Outlook editorial in regard to the Missouri Synod and its tactics as to fellowship with the rest of us.

Myself, I have become disgusted (strong word) with the proceedings . . . The withdrawal of that brave Chicago Manifesto was a sad mistake. To cover it over by saying it was withdrawn only as a basis for discussion is a poor attempt.

Yours very faithfully,
(Name withheld)

Sir:

For some time I have been planning to write and tell you what a fine job you are doing as editor of the Outlook . . More power to you — and keep it up. You have been doing what I have been urging our papers to do for years, speak out for the Lutheran Church on public questions which involve moral issues . . . The Lutheran Church must speak for itself. That was an especially good article on compulsory military training. The moral hazard alone of that proposal must arouse the Christian forces against it. What is all our talk of the need of Christian colleges if our youth is to be indoctrinated for one year or even a half-year by the military? I would also like to have you discuss the moral side of ignoring the past and present atheism and viciousness of Russia in the U.N. God confounded the languages of the nations once when they tried to build up a united nation without Him. I wonder if He is not doing some confounding today. I know it will be called warmongering, for the tired world would like to have peace at any price. But surely we don't have to fight everyone we don't take to bed with us.

Yours,
J. P. Pflueger, Parkland, Washington

Sir:

. . . . Your Outlook is good. Keep up the good work.

Greetings,
N. A. Menter, Detroit, Michigan

Sir:

. . . Incidentally, I have enjoyed your work on the Outlook very much.

Sincerely yours,
Wm. G. Sodt, Milwaukee, Wisconsin

Sir:

. . . May I in closing commend you for the splendid work you have done during the past months in editing the Outlook. Much appreciation was expressed at the meeting at Chicago for the manner in which you are carrying this responsibility.

Yours,
L. M. Stavig, Sioux Falls, S. D.

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Surveying the Conference

American Lutheran
By Arthur P. Michelfelder

News about India

Commissioner Theodore P. Fricke, newly elected Executive Secretary of Foreign Missions of the American Lutheran Church, reports on post-war conditions in India following his return from a recent visit to India which extended from December, 1946, through May, 1947. Upon his return the Commissioner attended the Lutheran World Federation at Lund, Sweden, and now presents the plan for the future development of the mission field of the American Lutheran Church. The six months stay in India made it possible for the Commissioner to visit the field of the United Lutheran Church in America.

The American Lutheran Church cooperates with the United Lutheran Church in its seminary at Rajahmundry and contemplates participation in the Andhra Christian College as soon as personnel and funds are available.

Whereas the spirit and condition of the times in the new India call for a strengthening of our Lutheran forces in India, the Board of Foreign Missions approved the Commissioner's recommendation to encourage the South Andhra Lutheran Church (ALC) to confer with the Andhra (ULCA) with regard to the possibility and practicability of a merger of the two churches into one Lutheran Church for the Andhra country.

During the visit of the commissioner in the field it was decided to incorporate the mission as an India Company instead of a foreign company. All village properties are being transferred from the mission to the South Andhra Lutheran Church which was organized three years ago.

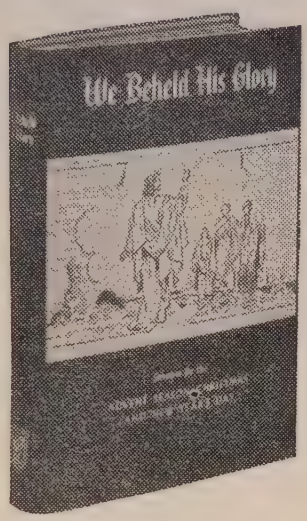
Plans are also laid to put all mission properties into good condition and to expand present medical, educational and evangelistic buildings and equipment at a cost of approximately $200,000.00.

Commissioner Fricke predicts difficult days for the Christian missions and churches during the transitional period of the New India, but is strongly hopeful of a continued "open door" which, he believes, leads into an unprecedented missionary opportunity.

We pray the Holy Spirit for guidance in doing His will and ask that the blessing of the Triune God be upon missionaries on the field, those home on furlough, as well as all workers bringing about a greater Christian Church in India.

Finance Comments

The October issue of the Commentator, now in its fifth volume, sixth number, turns to the subject of finances. In reminding pastors and official laymen of the conditions of the church and the approach of November as American Lutheran Church Month, a series of graphs tell the story of past



Sermons for...

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- Christmas
- New Year's Day

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performance, especially comparing benevolent receipts during the years 1933 to 1947, and graphing the increased budget for 1947, as a challenge not yet in sight. An interesting observation is made in these quoted words: "Budgets should not be set entirely on the basis of past performance. Love, not the past, is the dominant Christian motive for giving. The transition from a 'fair share', 'taxation', 'habitual' method of giving to 'love' is a gradual one. It cannot be effected overnight." In a down-to-earth practical appeal this challenge make sone thing: "Who doesn't love God as much as a four pound piece of ham?" Lord forgive us for our littleness of faith!

Evangelical Lutheran

By Olaf Lynes

For 1948 the Augsburg Publishing House is making something of a departure in the Lutheran Almanac. The name has been made "Lutheran Almanac and Year Book," the format is considerably larger, the number of pages of reading matter and statistical information increased from 132 to 159, and the number of pages given to advertisers from 15 to 20. A new feature is a section of forty pages containing a directory of churches. This was prepared by Rev. John Peterson. There are five columns to the page telling the name of the city or town, name of the church, location, name of pastor, and number of baptized members.—The book contains nine signed articles, forty obituaries of pastors deceased within the twelvemonth, and thirty-five brief biographies of the pastors ordained in the same period. The Rev. T. P. Solem is editor of the book.

Information has come that the biography of the Chinese Lutheran leader, Dr. Peng Fu, written by the Rev. Andrew Burgess, has been published in Norway. It was translated to Norwegian by Missionary Erling Gilje, outstanding worker and superintendent in the Chinese field.

The Homme Children's Home, Wittenberg, Wis., oldest of the children's homes established by Lutherans of Norwegian ancestry, has embarked on the cottage plan. One cottage is now in operation in Milwaukee that houses twelve children and their house parents. The Rev. F. B. Anderson is superintendent of the Homme Home at Wittenberg.

Among many Lutherans working in relief agencies in war-torn countries are Dr. Daniel Nelson in China, already a veteran missionary; Dr Howard Hong, professor of philosophy at St. Olaf College, assisted by Student James V. Anderson, among displaced persons in Europe; the Rev. O. J. C. Norem, and Dr. N. M. Ylvisaker.

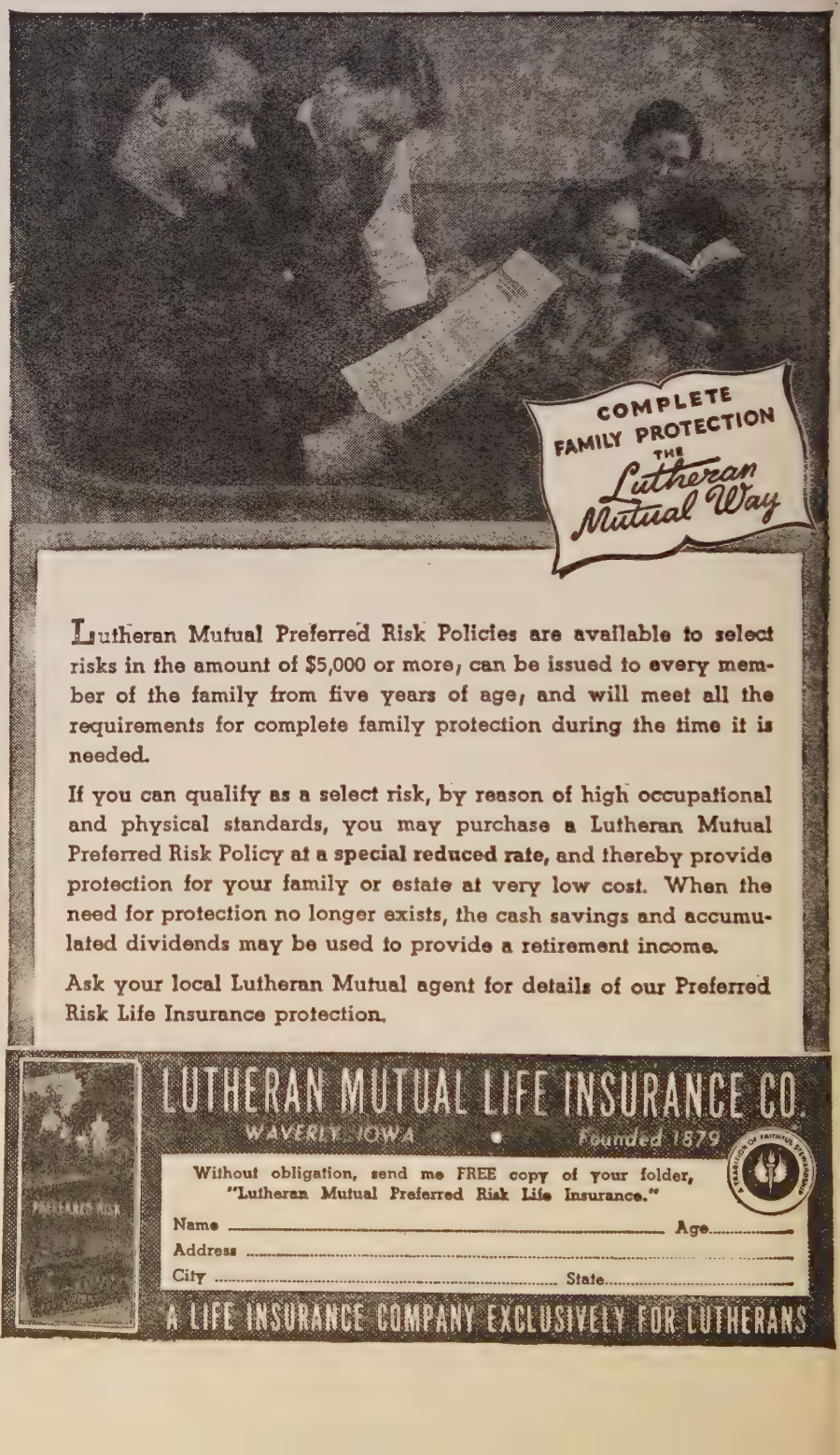
Centennials

There have been a number of centennial celebrations among the churches this year. The first organized Lutheran Church among the Norwegians in America is the Norway Church near Waterford, Wis., 1843. But there was church work, and no doubt congregational activity in both Indian Creek and Fox River, La Salle county, Illinois, beginning as early as 1836. However, records are necessary to prove the fact of organization, and the records for Racine county, Wis., are the earliest. One church in 1843, several in 1844, and after that more and more.

Persons

Rev. John M. Jensen of the United Evangelical Lutheran Church has done the church at large a service by translating Walther Luethi's book which in English is called, "Daniel Speaks to the Church." This is just off the Augsburg press.

Rev. Fred M. Ericksen, Baldwin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g Island, has accepted a call from church at Canton, S. D.

he Rev. M. C. Dixen, secretary of American Committee for the San- Mission, left Minneapolis on Dec. 2 his way to India where he will visit field. He planned to cross the Pa- c by plane. This Mission lost a able worker this year in the death Rev. Anders Malme.

ditor H. E. Jorgensen has been aking at Lutheran Seminars, first the Dakotas, later in Texas.

elmer H. Berg, St. Olaf College duate of 1917, got a cordial and un- rstanding welcome from the daily wspaper sin St. Paul, Minn., when arrived in October to take over the sition as superintendent of the city ools. Mr. Berg came from Rockford, rd city in Illinois in size, and before t was in Rock Island, Ill., Stoughton, s., and Lake Mills, Ia., where he be- n making a reputation just out of llege.

Bethel Church, Madison, Wis., this ar has a full-time worker as direc- of education in the person of Miss llian Erickson. Miss Erickson has th the education and the character eded for the position. The Rev. ederick I. Schmidt is senior pastor the church.

If we dared we would mention some her women—prefacing the remark at many others should be named— ho are travelling and speaking much: rs. H. M. Normann, president of the nodical Women's Missionary Federa- on, and Miss Alice Sanne, executive cretary of the Federation; Mrs. Oscar ranstad, president of the Lutheran aughters of the Reformation, and iss Arna Njaa, secretary of that or- nization. Others there be, and among em some very capable writers whose ticles, pamphlets, and books have in- rested and instructed hundreds of ousands of people.

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utherans Sponsor Highway dvertising Campaign

New York—Cooperating with the nited Advertising Corp. of Newark, ew Jersey, the American Lutheran ublicity Bureau here will sponsor 50 standard-size highway posters dur- ng the months of November and De- ember. The posters will be display- d on the most frequently-traveled oads in the state of New Jersey.

Two posters printed in colors will e used in the campaign. One fea- ures a "Go to Church" message with n illustration of the Good Shepherd nd the 23rd Psalm. The second, stress- ng that "17,000,000 children are with- ut religious instruction of any kind" akes a plea for parents to send their hildren to a Sunday school.

More than 150 Lutheran churches in New Jersey will cooperate in displaying the highway advertising.

Episcopal Commission Studies Unity with Presbyterians

Washington, D.C.—Debate flared here on a proposal to unite the Protestant Episcopal Church and the Presbyterian Church in the U.S.A.

The occasion was the first open meeting of the Episcopal Commission on Approaches to Unity, held at the Washington Cathedral College of Preachers. It was marked by lengthy discussion of Episcopal recognition of the equality of Presbyterian ordination vows, said to be the chief "stumbling block" in the proposed plan.

The Rev. Albert J. M. Wilson, rector of Christ Episcopal church, Greenwich, Conn., declared that present times call for unity between the Episcopal and Presbyterian Churches in this country.

He expressed the opinion there would be general agreement between members of the two Churches on most beliefs, but that "it is in the doctrine of the ministry we shall find debate, discussion and difference."

The Rev. Francis John Moore, rector of the Church of the Advent, Cincinnati, Ohio, said Episcopalians should be prepared to recognize the equality of Presbyterian ordination vows or "the commission should pack up and go home."

Opposing union with the Presbyterians but favoring closer cooperation with Eastern Orthodox Churches were the Rev. Francis J. Bloodgood, canon of the Episcopal Cathedral at Milwaukee, Wisconsin, and other representatives of the American Church Union, unofficial Episcopal "high" church group.

Frank M. Blanton of Elkton, Maryland, asked the commission to adopt a report "the layman can clearly understand" setting forth the present structure and practices of the Episcopal Church.

John Lord Obrian of Washington, former United States Solicitor General, presided at the session. The Rt. Rev. E. L. Strider, Bishop of West Virginia, is unity commission chairman, and Dr. A. C. Zabriskie, Dean of the Virginia Theological Seminary, Alexandria, secretary.

The Episcopal Church at its general convention last year instructed the commission to study the merger proposal.

Hungarian Lutherans Demand Full Press Freedom

Budapest—A demand for full freedom of the press was made by the Synod of the Lutheran Church in Hungary in a memorandum submitted to government authorities here.

The memorandum declared that "any limitation on a free press threatens the democratic order and exposes men and the nation to the danger of muzzling justice."

The Synod also presented a memorandum protesting against the abolition of Latin instruction in prep schools. It declared that the teaching of the classics "is deeply rooted in the noblest cultural traditions of Hungary" and has "an ennobling influence on the character of youth."

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ON THE RELIGIOUS HORIZON

Birmingham Bishop Defends Book Discounting Miracles

London—Anglican Bishop Ernest W. Barnes of Birmingham, took the floor at the Upper House of the Convocation of Canterbury to defend his book, "The Rise of Christianity," published last March, which Dr. Geoffrey Francis Fisher, Archbishop of Canterbury denounced in his presidential address as containing statements at variance with Church of England doctrines. The book especially discounted belief in miracles.

The 73-year-old prelate declared his theological conclusions were "entirely compatible with my position as a Bishop of the Church of England," and made it clear he had no intention of resigning his see. In his address, Dr. Fisher had said that "if Dr. Barnes' views were mine, I should not feel I could hold episcopal office."

Reasserting his stand that "belief in miracles has gone from the scientific world," Dr. Barnes stated: "There have been many conflicts in the last two centuries between religion and science. In every case, science has won the battle and Christianity has gained a purifying by defeat. Religion, like a man, must from time to time shed old garments."

"It seems to me," the Birmingham bishop added, "that as a Church we must come to terms with science and scholarship, or face disaster."

Bishop Barnes also defended statements in his book denying the virgin birth of Christ, the resurrection, and infant baptism. Regarding infant baptism he wrote in his book that "it is hardly necessary to say that there is no evidence for infant baptism in the early church."

Meanwhile, Archbishop Cyril Forster Garbett, addressing the Convocation of York, joined with Dr. Fisher in criticizing Dr. Barnes' book, and disassociating himself from beliefs expressed in it. Echoing Dr. Fisher's statement, he said: "If I held such views, my conscience would not allow me to continue to hold office as a bishop of the Church of England."

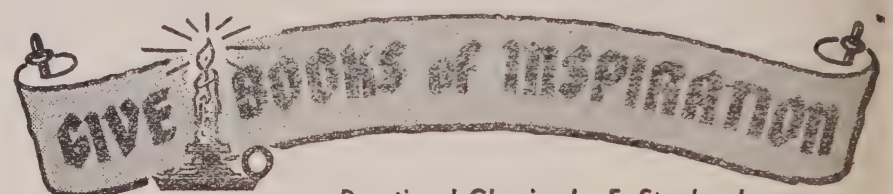
Church Records Services For Shut-ins

Buffalo, N. Y.—Shut-ins don't have to worry about missing Sunday morning services in Bethany Lutheran church here. They hear the entire service a day or so later over a wire-recorder which the Rev. Bertwin L. Frey, pastor, or one of the members, brings to their bedsides.

The recorder, which is carried like a small valise, is placed in an inconspicuous spot in the church during the service. Everything from the opening hymn to the sermon and benediction is recorded. During the week it goes the rounds of persons who didn't get to church. It is the first time here the device has been used for church purposes.

Mr. Frey says the plan "helps shut-ins feel more an integral part of th congregation" and keeps them fro getting out of the church-going hab during a long illness.

The recorder was given to th church by children of the late Mr Magdalene P. Becker, who once e pressed the wish she might hear se vices she was forced to miss becau of poor health.



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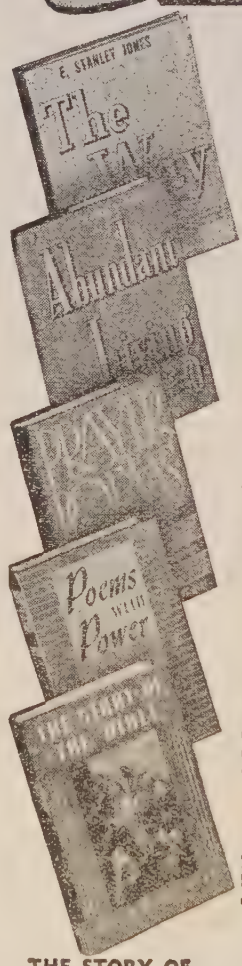

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ussians Watch Church roups, Says Berlin Bishop

New York—Activities of auxiliary ligious organizations are the chief use of friction between the Church d occupation authorities in the Rus- an zone of Germany, according to r. Otto Dibelius, bishop of the Church rovince of Berlin-Brandenberg of the vangelical Church of the Old Prus- an Union.

Speaking at Union Theological Semi- ary here, Bishop Dibelius declared at the Church in the eastern part of ermany "is to a certain degree bet- r off than it was under the Nazis" ecause Moscow's official policy is to void trouble with the churches.

Russian officials in Berlin permit he conduct of regular worship ser- ices, he pointed out, then added wry- , "even though they may not be nd of our sermons."

"The trouble begins with other hurch organizations, such as foreign ission societies, women's groups and outh activities," he said, "because the ussians are not accustomed to the ocial work of the Church. Knowing othing about the program, they dis- rust everything. They are always fraid that political things are going n. They cannot understand how lever, thinking people can be above olitics, because they devote their life o it."

Bishop Dibelius said that no Russian ommandant would ever believe that a astor brings ten or twelve boys and irls together for Bible study; he is onvinced that they must be discussing olitical propaganda against Russia.

Even his present trip to America, which Bishop Dibelius is making as guest of the Federal Council of Churches and the Evangelical and Re- formed Church, is suspected by the Russians of having political implica- tions, the German churchman said. He intimated that the Soviet secret police will keep a strict watch on his movements and his public utterances while he is in this country.

Bishop Dibelius gave a graphic de- scription of suffering and misery in Germany today because of the acute shortage of food, fuel, clothing and shelter. If the present staggering death rate continues, he said, Ger- many's population will be reduced to some 4 million from 60 to 70 million.

"We do not complain about starva- tion in Germany," he added. "We do not feel that we have a right to com- plain. We must go through what will come out of the hand of God."

The Germans are not "sitting down on chairs waiting for help from abroad," Bishop Dibelius asserted, but are doing all they can to help them- selves. He told of church members bringing potatoes and other food to church services as donations to help the less fortunate.

The fact that peace treaties have not been signed was cited by the visiting church leader as a major handicap in Germany's recovery. "We cannot see from one day to another," he said. "We cannot make plans of any kind."

Voicing disapproval of what he termed "the mechanical way of de- nazification" undertaken by the Allies, Bishop Dibelius said "it takes away the whole spiritual value." The Church, he felt, would better have been able to convince pastors that no totalitarian system can ever be in ac- cord with the teachings of the New Testament.

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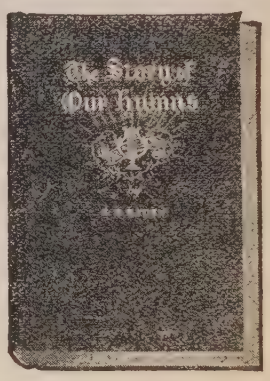

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Reissig Accepts World Council Post

Washington, D. C.—Dr. Frederick E. Reissig, U.L.C.A. pastor, executive secretary of the Washington Federation of Churches, has accepted temporary assignment as public relations officer of the World Council of Churches with headquarters at Geneva, Switzerland, it was announced here.

The assignment will cover the period from January 1 through August 5, 1948. The World Council of Churches will hold its first general assembly from August 22 to September 5, 1948, at Amsterdam, Holland, and it is in anticipation of this event that Dr. Reissig has been asked to serve as public relations officer.

Arthur S. Fleming, U. S. Civil Service Commissioner and president of the Washington Federation of Churches, announced that a committee of three men will supervise the work of the executive secretary during Dr. Reissig's absence. They are Dr. Edward H. Pruden, pastor of First Baptist Church; Coleman Jennings, a member of the vestry of St. John's Episcopal Church, and Walter Britt, chairman of the federation's Comity Committee.

Catholic Paper Attacks Church-State Separation Group

Milwaukee, Wis.—Organization of a Protestant national "group to insure the separation of Church and State," announced in Washington, D. C., was attacked by the Catholic Herald-Citizen, official weekly publication of the Archdiocese of Milwaukee.

The Herald-Citizen said editorially that the organization, and the repeated demands of Protestants for recall of Myron Taylor from the Vatican, represented "black-hearted bigotry."

"Undoubtedly many Protestants will be embarrassed and annoyed by a new organization voted into being by some 60 persons, many of whom are well known for their persistent talking and writing against the Catholic Church," the editorial said.

Referring to the use of state funds for text books, the editors maintained this position: "Where a state provides text books, they are provided for children—not for parochial schools. The state spends funds for text books in order that its youth may become educated citizens. The state and the individual citizen benefits."

The editorial compared such use of funds to the promotion of a vaccination program in the schools. "No thinking person would hold the opinion that the Catholic Church benefits when children in parochial schools are vaccinated," it declared.

Recall of Myron Taylor as personal representative of President Truman to the Vatican would handicap the President and "demand that he do less than his duty," the publication stated. It described as "double-talk" the statement made by Dr. J. M. Dawson, secretary of the Protestant group, that the demand for the recall of Taylor did not represent an "anti-Catholic" movement.

N. J. Democratic Candidates Criticize Church Council

Newark, N. J.—Accusations of attempting to "agitate religious bigotry" were hurled at the New Jersey State Council of Churches by Essex County Democratic candidates for the State Legislature.

The accusations were made in response to a questionnaire sent to all candidates by the Council asking them

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w they would vote on a legislative solution seeking a Constitutional nendment to bar use of public funds r direct or contributory support of ctarian schools. Also, how they ould vote on an anti-gambling nendment and on a resolution to ermit the playing of bingo and other mes of chance when sponsored by eligious, fraternal or veterans' groups.

The reply was sent by John Condon, ecretary of the Democratic County ommittee on the Direction of the emocratic candidates for the State enate and Assembly, who discussed he questionnaire for more than two ours. It was directed to Henry Reed owen, executive secretary of the ouncil which has its headquarters ere.

Asserting they are in "unanimous ccord" with the inviolate principle of eparation of Church and State, the 3 candidates deplored injection of the ssue into the political campaign by he Council as a "violation of a sacred, raditional American doctrine."

They charged the question about chool aid "was posed by the author of he Council's questionnaire as a mis-hief-provoking attempt to employ the ublicity potential of the campaign to gitate religious bigotry."

They further charged the Council "with astounding effrontery," disre-garding the Supreme Court's decision n the New Jersey bus case and cited Justice Black's opinion that the New Jersey law merely provides transpor-tation for children and does not pro-vide "support" for schools.

In the matter of legalized gambling the Democrats asserted debates and discussion which took place at the re-cent State Constitutional Convention "are persuasive that there is respected opinion that gambling, of itself, is not sinful but only becomes such by excesses producing immoral results to self or family . . The philosophy of law enforcement has always been to draw a line between commercialized wagering and harmless games for di-version."

The Democratic candidates declared themselves firmly in favor of legalized bingo under these circumstances:

"That such games be permitted only in municipalities which by local refer-endum permit them; that they be regu-lated by the State through an adminis-trator; that only charitable, fraternal, veterans and religious organizations be licensed to conduct them, on their own premises, with prizes offered to be limited in value."

They pointed out it is permitted to-day because of a referendum in 1939 and is repeated anew in the Constitu-tion to be voted on in November.

"Unless there is later manifested a preponderance of opinion to prohibit all forms of gambling, including pari-mutuel betting at horse races, we should vote in the negative," the Dem-ocrats stated. "On the other hand, if we find such a preponderating senti-ment to prohibit all forms of gambling, minor or major, . . . we will vote in the affirmative and let the people of our State decide. We will not permit ourselves to be prejudiciously influ-enced by pressure groups or selfish interests either way."

Contrary to the stand taken by the Democrats, Clean Government Repub-lican Assembly candidates, as a dele-gation, replied they would oppose leg-islation to permit a bingo referendum to go on the ballot next year. They recorded themselves in favor of a-mendments to the Constitution pro-hibiting all gambling and use of state monies for religious schools, including bus transportation for the pupils.

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First Pratestant Film Enthusiastically Received

New York—Preview audiences here gave an enthusiastic reception to "Beyond Our Own," produced by the Protetsant Film Commission as the first feature-length motion picture ever sponsored jointly by major Protestant denominations in the U.S.

Keyed to the 1947-48 mission study theme, "Worldwide Evangelism," the 40 minute film, in the words of Paul F. Heard, Executive secretary of the commission, "is designed not only to give a concept of the world outreach of the Christian Church, but also to awaken in each individual a new sense of his own personal Christian mission."

"It is intended as an attitude-forming film," he said, "for the average churchgoer who has been exposed to religion at some time or other in his life. Our aim is to stimulate audiences to take specific action. There is action of various kinds, increased participation in church activities, increased giving to religious causes, and many others."

A top-quality production in every respect, "Beyond Our Own" blends a forthright religious message with a dramatic story. In order to reach the widest possible audience, it will be shown not only in churches but at county jails, civic clubs, factories, schools, and domestic relations courts.

The film tells the story of two brothers. As college football stars, Peter is the dazzling runner who scores the touchdowns, and Bob the skillful blocker who makes the scoring possible. Peter becomes an attorney, marries his college sweetheart and concentrates on becoming a "success" to the exclusion of all other interests except his young son.

Bob, as a young interne, is thrilled with the work of healing, but fumes because so much time seems to be spent by doctors in prescribing for imaginary ills of the restless social set. In church one Sunday, as Peter makes notes on his next day's jury plea, Bob gets an inspiration from the sermon which leads him to become a medical missionary.

When his young son is accidentally killed, Peter, already strained from overwork, becomes ill and loses interest in his career. To help him recuperate, his wife arranges for him to visit his brother in China.

At first, Peter is disdainful of the poverty-stricken Chinese among whom Bob is "wasting his life." However, Peter begins to change when he meets Wong, a devout Christian who had lost his fortune and family during the war. When the war reaches the mission station, Peter risks his life to save Wong, pinned under the wreckage.

The supreme faith of the dying man opens Peter's eyes to things "beyond our own." He wants to become a missionary himself, but Bob dissuades him and urges Peter to return to his career and family, but to devote part of his life to helping others.

The film will have its premiere on Nov. 10, when it will be shown simultaneously in 100 cities in this country and Canada, as well as London, Melbourne and Manila.

Mr. Heard revealed that the Protestant Film Commission's second production, "Christianity in China," a 30-minute documentary picture that was filmed last summer, will be released on January 28. In all, seven films are planned to present the message of the church through the medium of the motion picture.

Oxnam Repeats Proposal for Protestant-Catholic Meeting

Buffalo, N.Y.—Repeating a proposal he made earlier in Charlotte, N.C., Bishop G. Bromley Oxnam of New York suggested here that Roman Catholic and Protestant leaders meet jointly to discuss the subject of religious liberty.

He made the recommendation before nearly 3,000 persons attending the largest Reformation Day service ever held in this city. It was sponsored by

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Among the contributions are C. M. Videbeck's fascinating fable, "The Bug in the Barrel," "Christmas at the Chicago Museum of Science and Industry" by Fred C. M. Hansen, "Brown Paper and String" by Frank W. Boreham, and right from Australia "Barnum's Angel" by Katinka Froen, E. S. Hjortland's "Toastmasters," Clifford Hanson's "Christmas—God Expresses His Idea," Flensted-Jensen's "Danish Gym Team," and "Ten Artists and Their Paintings" by Edward Hansen, and a number of others.

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he Methodist leader deplored ten- n between Protestants and Catho- but declared this could not be hedied "by refusing to face the ses that produce them."

Protestants," he said, "desire the e religious liberty for Roman Cath- s and for every religious group that y desire for themselves. They are vely concerned, however, over the man Cotholic position on religious erty, which denies that the state uld treat all religions with equal or and which affirms that where the pulation is overwhelmingly Roman holic the state may properly re- ct the religious liberty of non- man Catholics."

Bishop Oxnam said his remarks were to be construed as an attack on man Catholicism but as an effort to ain understanding through "frank- s and honesty."

n Charlotte, N.C., he had proposed t current "tensions" between Prot- ants and Catholics "can be removed edily if Roman Catholic leaders as urchmen and Protestant leaders as urchmen were to sit in friendly con- rence and in the spirit of Jesus seek reach understanding worthy of fol- wers of Christ."

The former president of the Federal uncil of Churches told those at the formation Day service here that the pointment of Myron C. Taylor as the esident's representative to the Vati- n "has done more to divide the re- ious groups of this nation than any gle act in recent years."

He said that "if the President de- es religious unity, he has been mis- formed relative to the way to achieve "

Bishop Oxnam criticized the use of blic funds for sectarian education d said that "ecclesiastics who speak our public schools as 'godless schools' t only misrepresent the facts, but are ndermining one of the bulwarks of mocracy."

"Weaken the public school system d we weaken at the same time the hole democratic order," he asserted. rejoice that my sons could sit be- de Roman Catholic and Jewish boys, hite by black, foreign-born with na- ve sons. That is the way of democ- acy. We do not want education brok- n up into competing sectarian groups."

"I used to ask God if He would come nd help me; and then I asked God if might come and help Him; and then ended by asking God to do His work hrough me."—J. Hudson Taylor.

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Lutheran Hour to be Broadcast in Germany

New York—Germany will be the 44th nation to broadcast the Lutheran Hour message, when the program is aired for the first time over the country's largest radio station in Stuttgart on Sunday, November 2, it was announced here by the American Lutheran Publicity Bureau.

The first program will be a special transcription. Thereafter, the American program will be picked up and translated into German.

Dr. Walter A. Maier of St. Louis, has been the regular speaker on the Lutheran Hour for the past 15 years. The Lutheran Bureau here said addition of the Stuttgart broadcast brings to 1,000 the total number of stations carrying the program, which is sponsored by the Lutheran Laymen's League of the Missouri Synod.

Iowa Supreme Court Bars Buses to Parochial Schools

Des Moines, Ia.—Children attending private or parochial schools in Iowa cannot be transported to their classes in public school buses, the State Supreme Court ruled unanimously here. It added that no United States constitutional issue was involved.

Written by Justice Oscar Hale of Wapello, the decision held that public schools which do furnish transportation for private or parochial pupils would not be eligible, under Iowa law, to receive any funds under the state's $2,000,000 school bus aid program.

Justice Hale further wrote that transportation of parochial or private school students on public school buses was not permissible under state law even though parents of private and parochial school children reimburse the public schools for using the buses.

The Supreme Court's decision came in a test case brought by the Silver Lake Consolidated School District of Palo Alto County, which sought a declaratory judgment that parochial school children living along established routes could ride in public school buses; that public schools furnishing such transportation could receive state aid allotments; and that such transportation could be given if the parents paid the proportionate costs.

District Judge Harry Narey, before whom the case was originally tried, dismissed the action and the Supreme Court upheld him on all counts. Previously, John M. Rankin, former Iowa attorney general, had ruled that transportation of parochial and private school children in public school buses was not legal.

The Silver Lake District had claime that general Iowa school laws requir ing compulsory education of all chil dren over five years of age implie that they should receive transportatio benefits also.

Pointing out that those school law require only that children over fiv years of age receive an education, th Supreme Court said the laws do no compel them to attend public school

It added:

"We believe the school laws of th state concern only public schools un less otherwise expressly indicated, an can apply only to the schools withi the purview of the school statutes c under the control and jurisdiction c public school officials."

The opinion then cited some in stances where other than publ schools "are expressly indicated" i the statute and said they dealt wit flags on school houses, the teaching c American citizenship and America history.

"The public schools are those whic the state undertakes through variou boards and officers to direct, manag and control," the opinion continue "and the statutes relating to transpo tation of pupils, read in the light c such duties and obligations, mus necessarily apply only to the publ schools."

It then added that "to place priva schools upon the same basis as th public schools would open up a syste of control of such private schools would tend to authorize the manag ment and government of those scho by the state — a result in no wa sought by either those in control of th state public schools or of the priva schools."

The court also declared:

"We hold public schools have n authority to transport other than pu lic school children and that one doin otherwise has no right to reimburs ment from the state school bus a fund."

A representative of the State A torney General's office said that sin no violation of the Federal Constit tion was alleged by the School Distri in the trial court, the opinion probab could not be appealed to the Unite States Supreme Court.

The $2,000,000 fund set up by th state of Iowa is distributed to publ schools on the basis of $16 to $21 year for each pupil transported, wi the average payment about $18. Se eral factors, such as the number pupils transported, and the conditi of the roads over which the buses ru make up the formula under which th grants are allocated to public schoo